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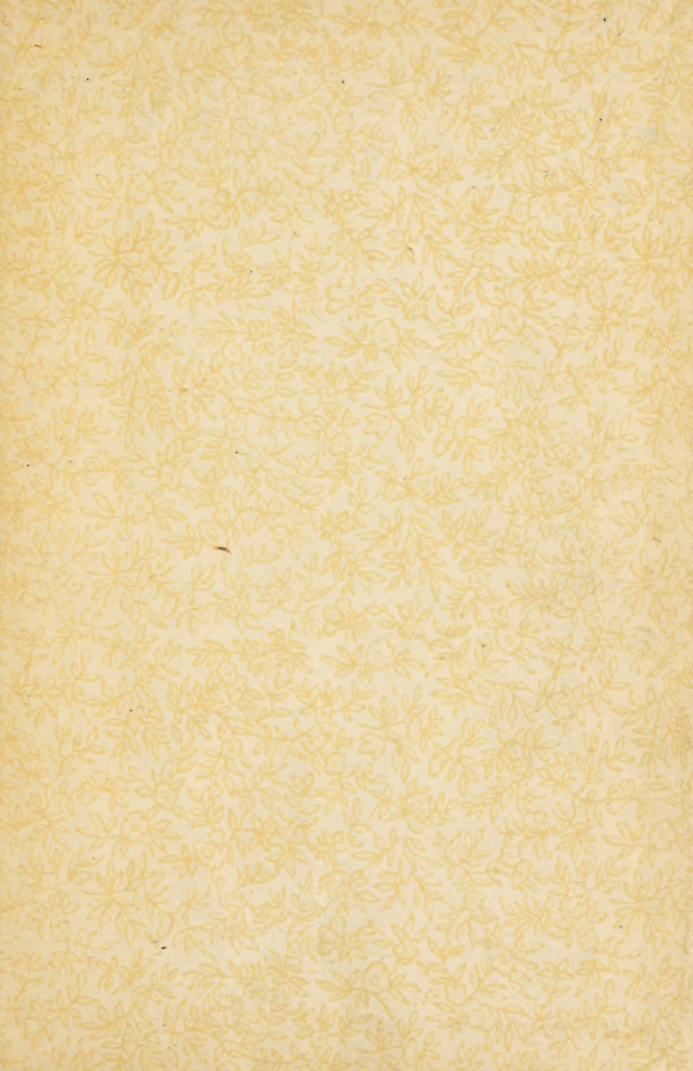


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BIRDS AND FROGS



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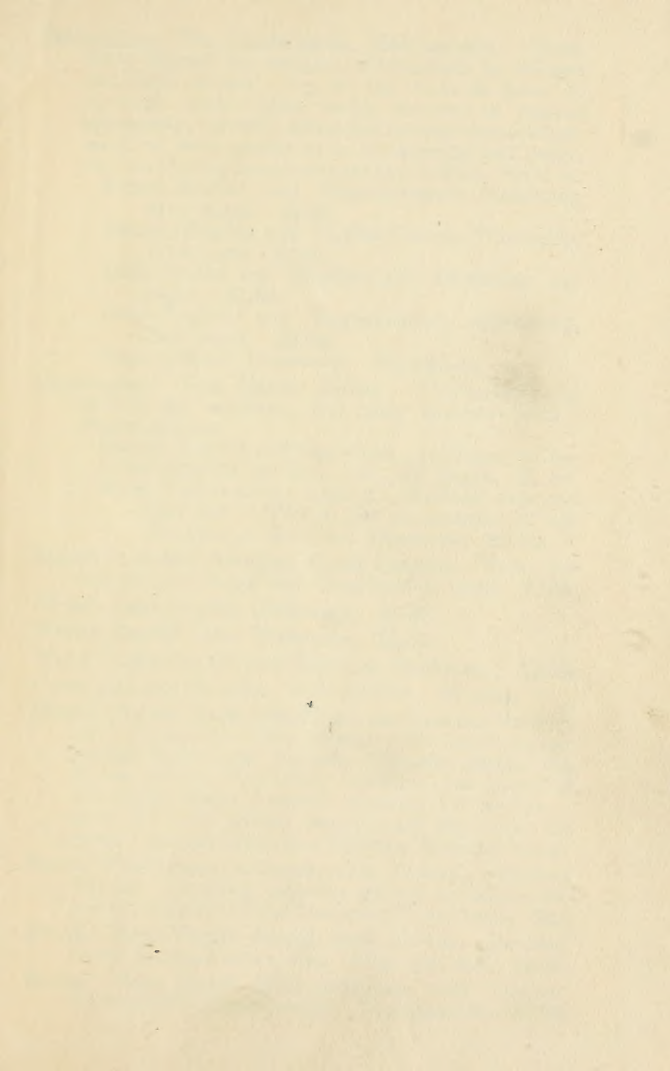






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Literally Translated, with Notes

By WILLIAM J. HICKIE

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THE BIRDS.

EUELPIDES, PISTHETAIRUS.¹

EUEL. (*to his jackdaw*). Do you bid *me go*² straight, where the tree appears?

PISTH. Split you!³ but this croaks back again.

EUEL. Why, you knave, are we wandering up and down? We shall perish with running up and down the road to no purpose.

PISTH. To think of my having rambled, unhappy man, more than a thousand stadia out of the way, in obedience to a raven!⁴

EUEL. To think of my having worn off my toe-nails, ill-fated man, in obedience to a jackdaw!

PISTH. But I don't even know any longer where in the world we are.

EUEL. Could you find out your country any where from hence?⁵

PISTH. By Jove,⁶ not even Excecestides could *find it out* from hence.

¹ "The *Scene* is a wild desolate country, with a bare open prospect on one side, and some upright rocks covered with shrubs and brushwood in the centre of the stage. Peisthetairus and Euelpides appear as a couple of worn-out pedestrian travellers, the one with a raven, and the other with a jackdaw on his hand:—they appear to be seeking for a direction from the motions and signals made to them by the birds." *Frere*.

² See Krüger, *Gr. Gr.* § 62, 3, obs. 2.

³ "This is addressed as a humorous sort of an imprecation, to Euelpides." *Felton*. Cf. vs. 1257. Eccles. 803. Plut. 279, 892.

⁴ Vide Monk ad Alc. v. 848, and note on Nub. 268.

⁵ "Von hier gen Athen, sprich, fändest du wohl dir noch den Weg?" *Droysen*.

⁶ As γῆ in Attic Greek never follows an oath without the inter-

EUEL. Ah me!

PISTH. Do you, my friend, go this way.¹

EUEL. Verily he of the Bird-market² has treated us shamefully, the poulterer Philocrates,³ being mad, who said that these would point out to us Tereus the Epops, who became a bird, from being—a bird;⁴ and sold this jackdaw, the son of Tharelides,⁵ for an obol, and this other for three. But these two, it appears, know nothing else but biting.⁶ [*Addresses his jackdaw*]. And now, why are you gaping? Will you lead us on some where down the rocks?⁷ for there is no road here.

PISTH. Nor is there, by Jove, a path any where here.

EUEL. Does the raven say any thing about the way?

PISTH. By Jove! she does not croak now the same as before.

EUEL. What, pray, does she say about the way?

vention of one or more words, (see note on Eccles. 748.) I would read with Porson in Adv. p. 36,

οὐδὲ μὰ Δι' ἐντεῦθεν γ' ἂν Ἐξηκεστιδῆς.

Or with Reisig, οὐδ' ἂν μὰ Δι' ἐντεῦθεν γ' ἂν Ἐξηκεστιδῆς.

"Not even Excecestides could do it,

That finds himself a native every where." *Frers.*

"Non sane, sed ne Excecestides quidem hinc inveniat." *Erger.*

He is often satirized by the comic writers, as a barbarian who passed himself off as a true-born Athenian. Cf. vs. 764, and Schol.

¹ "Eu. Oh dear! we're come to ruin, utter ruin!"

PEIS. Then go that way, can't ye; 'the Road to Ruin.'" *Frere.*

² Cf. Nub. 1065. Vesp. 1267. Equit. 668. Ran. 501. Plut. 435. Pax, 1047. Nicostratus ap. Athen. xx. p. 700, B., ὁ κάπηλος γὰρ οὐκ τῶν χειρόνων. There is an allusion also to Orneæ, a town in Argolis. See Thirlw. *Hist. Greece*, vol. iii. p. 349, seq.

³ Cf. vs. 1070.

⁴ "Da er sprach, die beiden zeigten uns zu Tereus hin, Dem Kukuk, welcher Vogel er unter den Vögeln ist." *Droysen.*

"The king that was, the Hoopoe that is now." *Frere.*

"Qui ales factus est ex avium prosapia." *Brunck.* "Ὅρνις is here *Kex avium*: all the others are merely ὄρνεια, *aviculæ*, he alone is Ὅρνις, as it were Ὅρνις βασιλεύς. Aristophanes makes Tereus, who had formerly been king of Thrace, to reign over the birds as Hoopoe." *Fritzsche.* "παρ' ὑπόνοιαν ἴδει γὰρ ἐκ τῶν ἀνθρώπων." *Schol.* In the word ἔπος there is a play on the word ἐπόπτης.

⁵ "Of this person, and his sons Asopodorus and Didymachias, we know no further particulars." *Droysen.*

⁶ See note on Vesp. 451. "But neither of 'em

Are fit for any thing but to bite and scratch." *Frere.*

⁷ Comp. Xen. Mem. i. 4, 6; Plato, Apol. p. 27, B.; Men. p. 85, B.; Rep. i. p. 352, E., 353, D.

PISTH. What else but say she will gnaw off my fingers with biting!

EUEL. Is it not strange then, pray, that we, who wish to go to the crows,¹ and are ready prepared, should yet not be able to find the way? [*To the spectators.*] For, my friends who are present at our tale, we are ill of a disease the opposite to Sacas;² for he, though he is no citizen, forces his way in, while we, honoured in tribe and birth, citizens with citizens, have flown away from our country with both feet,³ without any one scaring us away; not hating that city itself, so as not to consider it to be naturally great and wealthy, and common to all to spend their property in litigation in.⁴ For the Cicadæ, indeed, sing one month or two upon the branches, while the Athenians are always singing during their whole life upon lawsuits.⁵ For this reason we are journeying on this path, and wandering with basket, and pot, and myrtle-branches, in search of a place free from trouble, where we may settle and live. Now our journey is to Tereus⁶ the Epops, wishing to learn from him, if any where, where he has flown, he has seen such a city.

¹ "There is a pun on the double meaning of the phrase. Here it alludes also to the intention of the two old men to visit the city of the birds." *Felton.*

² "Ἀκίστωρ, τραγωδίας ποιήτης." *Schol.* His claims to citizenship seem like to those of Excectides. He is called Sacas, from the name of a Thracian tribe, to denote that he was a foreigner. *Vide Vesp.* 1221, ξένος τις ἕτερος πρὸς κεφαλῇς Ἀκίστορος. A parasite of the same name is mentioned by Athenæus, lib. vi. p. 237, A.

³ παρὰ προσδοκίαν, for with both wings.

⁴ "Wir leiden just das Umgekehrte, wie Sakas dort; Der drängt sich, da er nicht Bürgers Kind ist, ein; doch wir, Geehrt in Zunft und Gilde, Bürger schlecht und recht Wie die andern Bürger, und von niemand fortgescheucht, Sind aus der Heimath weggeflogen mit Sack und Pack, Sie eben selbst nicht hassend, die ehrenwerthe Stadt, Als ob sie an sich nicht schön und gross und glücklich sei, Und allen gemeinsam, drin zu versporteln Hab' und Gut."

Droysen.

⁵ "For grasshoppers sit only for a month
Chirping upon the twigs; but our Athenians
Sit chirping and discussing all the year,
Perch'd upon points of evidence and law." *Frere.*

There is an equivocal in the last line, inasmuch as it also signifies, *sing away their whole property.*

⁶ "The Tereus; that ancient Tereus, well known to the Athenians, people, who was changed into the Epops." *Felton.*

PISTH. Hollo you .

EUEL. What's the matter ?

PISTH. My raven has been this long while pointing upwards.

EUEL. And see, this jackdaw gapes upward ! as if showing me something. It must be that there are birds there. But we shall soon know, if we make a noise.

PISTH. Come—do you know what you are to do ? strike the rock with your leg.¹

EUEL. And you with your head, that the sound may be double.²

PISTH. Do you then take and knock with a stone.

EUEL. Certainly, if you think fit. [*Knocking.*] Boy ! boy !

PISTH. Hollo you ! what are you saying ? Do you call the Epops "Boy ?" Ought you not have cried "Epops" instead of "Boy ?"³

EUEL. Epops ! will you make me to knock again and again ? Epops !

TROCHILUS. (*from within*). Who are these ? Who is he that calls my master ? [*Trochilus comes out dressed as a bird, with a long beak.*]

EUEL. (*Both parties start at the sight of each other.*) Apollo, averter of ill ! What a mouth !⁴ [*The jackdaw and raven fly away.*]

TROCH. Ah me, miserable ! these are bird-catchers.

EUEL. Is there any thing so dreadful⁵ in our appearance, and not any thing handsomer to say of us ?

TROCH. You two shall be put to death.

EUEL. Nay, we are not men.

¹ "To kick against the rock was proverbial." *Frere*. For the construction. See note on Pax, 1061.

² "Knock you your head

Against the rock, and make it a double knock." *Frere*.

"That the sound may be doubled. See Porson, *Advers.* p. 105." *Dobree*.

³ "What do you mean with your Hollo ?

You should cry Hoop for a Hoopoe." *Frere*.

⁴ "Was fur ein Schnabel das !" *Droysen*. On the genitive of exclamation, see Krüger, *Gr. Gr.* § 47, 3, obs. 1.

⁵ *Droysen* makes this a *soliloquy*: "Was ist's denn Grosses ? ist's nicht besser, Ich red' ihn an ?" *Bothe*, without interrogation: "*Aliquid tam terribile ne nominare quidem decet.*" But such a translation is utterly impossible, and violates the natural order of the words.

"*Siccine tremendum nec melius dictu est ?*" *Brunck*.

"No, no ; don't be disturbed ; think better of us." *Frere*.

TROCH. What then?

EUEL. I am a fearling,¹ a Libyan bird.

TROCH. You talk nonsense.

EUEL. (*with corresponding gesture*). Well now, ask what lies at my feet.²

TROCH. What bird is this here? will you not say?

PISTH. I am a cackling³ from the river Phasis.⁴

EUEL. But you, what beast in the world are you, in God's name?

TROCH. I am a slave-bird.

EUEL. Have you been vanquished by any cock?⁵

TROCH. No; but when my master became an Epops, then he besought me to become a bird, so that he may have an attendant and servant.

EUEL. Why, does a bird also want a servant?

TROCH. Yes, he, because, I fancy, he was once a man in former time, now and then longs to eat Phaleric anchovies.⁶ I take the dish and run to fetch the anchovies. Does⁷ he feel a desire for pea-soup; is there need of a ladle and pot; I run to fetch a ladle.

EUEL. This here is the "running" bird. Do you know then, Trochilus, what you are to do? Call your master for us.

TROCH. Nay, just now, by Jove, he is sleeping, after a meal of myrtle-berries and sundry ants.

EUEL. Nevertheless, awake him.

TROCH. I know for certain that he will be angry; but for your sakes I will rouse him. [*Exit Trochilus.*]

PISTH. (*looking after him*). May you perish miserably, because you have so tormented me with fright.⁸

¹ "Ich heisse Aengsterling." *Droysen*. "The fright has turned me into a yellow-hammer." *Frere*.

² "Frag' den Zeugen hinter mir!" *Droysen*.

"Λέγει ὡς ὑπὸ τοῦ δέους ἐναφεικῶς." *Schol.*

³ "Qui insuper etiam cacavit præ timore, ut prior ille." *Bergler*.

"Ich bin der Kackerling aus dem Herz-im-Hosen-land." *Droysen*.

⁴ Athenæus, in quoting this passage, lib. ix. p. 387, A., adds—καὶ τὸ ἐν Νεφέλαις δ' ἐπὶ τῶν ὀρνίθων ἐγωγε ἀκούω, καὶ οὐκ ἐπὶ ἵππων, ὡς πολλοί. Τοὺς φασιανούς, οὓς τρέφει Λεωγόρας.

Nub. v. 109. See note on Ach. 735.

⁵ In cock-fighting the conquered bird was called δοῦλος.

⁶ Vide Athen. lib. vii. p. 285, C.; Equit. vs. 645, 649, 666, 672, &c.

⁷ For this singular construction, see note on Thesm. 405.

⁸ "Confound ye, I say, you've frighten'd me to death." *Frere*.

EUEL. Ah me, unfortunate! even my jackdaw has gone under the influence of fright.

PISTH. O you most cowardly beast, through fear have you let the jackdaw go?

EUEL. Tell me, have you not let your raven go in your fall?

PISTH. Not I, by Jupiter!

EUEL. Why, where is it?

PISTH. It has flown away.

EUEL. Then you didn't let it go! My good sir, how brave you are!

EPOPS. (*from within*). Open the wood,¹ that I may at length go forth. [*Enter Epops with a tremendous beak and crest.*]

EUEL. O Hercules! what in the world is this beast? What a plumage! What a fashion of triple crests!

EPOPS. Who are they that seek me?

EUEL. 'The twelve gods²—seem to have ruined you.

EPOPS. Are you mocking me, seeing my plumage? *Don't do so*, for I was a man, O strangers!

EUEL. We are not laughing at you.

EPOPS. At what then?

EUEL. Your beak appears to us ridiculous.³

EPOPS. In such a manner, however, does Sophocles⁴ in his tragedies outrage me, Tereus.

"Dass dich der Henker, wie du mit Angst mich todt gemacht!"

Droysen.

"The fear, in this and in the reply of Euelpides, is caused by the tremendous opening of the beak of Trochilus." *Felton*. For *ὤς* = *ὄρι οὖρος*, cf. Plato, *Phædon*, p. 48, E.; Eur. *Iph. T.* 1118; *Tro.* 895.

¹ "The voice of Epops is heard, giving orders, in a tone of ludicrous importance, to open, not *the door*, but *the wood*." *Felton*.

² "The twelve gods, I think, are banded for our ruin." *Carey*.

"May the heavenly powers—! [*Aside.*] Confound ye, I say."

Frere

"Die zwölf Olympier—ruinirten dich etwas, wie es scheint!"

Droysen.

"*Consentes dii—te mulcasse videntur.*" *Brunck*. "May the twelve gods have you in keeping" was the usual formula in the invocation of blessings on a person's first entrance; but here the ludicrous appearance of Epops makes Euelpides give a sudden turn to the sentence, and substitute, *παρὰ προσδοκίαν*, "seem to have been afoul of you." For *εἰξασιν*, cf. *Nubes*, 341. *Ruhnken*, *Tim. Lex.* p. 71.

³ "Only that beak of yours seem'd rather odd." *Frere*.

⁴ In his tragedy of Tereus, Sophocles had at the close of the play

EUEL. Why, are you Tereus? whether are you a bird or a peacock?¹

EPOPS. I am a bird.

EUEL. Why, where then are your feathers?

EPOPS. They have fallen off.

EUEL. From some disease?

EPOPS. No; but during the winter all the birds moult; and then again we put² forth others. But tell me, who are ye?

EUEL. We?—Mortals.

EPOPS. From what country by race!

EUEL. *From that country*, whence *come* the beautiful triremes.³

EPOPS. Are you Heliasts?

EUEL. Nay, but of the opposite bent,—Antiheliasts.⁴

EPOPS. Why, is this seed⁵ sown there?

EUEL. You might perhaps get a little out of the fields if you searched.

EPOPS. But desirous of what matter, pray, have you come⁶ hither?

EUEL. Wishing to advise with you.

EPOPS. What about?

EUEL. Because, in the first place,⁷ you were once a man,

brought him on the stage metamorphosed into a Hoopoe, whose form is here parodied." *Droysen*. See note on Vesp. 316. Pax, 697.

¹ It seems best explained by a line from Eubulus, preserved in Athenæus, lib. ix. p. 397, B.,

καὶ γὰρ ὁ ταῶς διὰ τὸ σπάνιον θαυμάζεται.

"Sag', ob Vogel oder Pfau?" *Droysen*.

² Vide Div. Marc. c. xiii. 28, ὅταν αὐτῆς ἤδη ὁ κλάδος ἀπαλὸς γινήται, καὶ ἐκφυῇ τὰ φύλλα (its leaves), γινώσκετε ὅτι ἐγγὺς τὸ θίρος ἐστίν.—Middleton on the Greek Article, p. 243. Ed. Scholef.

³ "The splendid armament equipped for the Sicilian expedition had recently sailed from the Piræus." *Felton*.

⁴ "Quite the reverse, we're anti-jurymen." *Frere*. For μᾶλλον, see note on Thesm. 646.

⁵ "Wird denn jetzt noch solche Zucht bei euch gezogen?" *Droysen*. Epos speaks in his character of bird: the word also means race.

⁶ Vide Elms. ad Acharn. vs. 733.

⁷ "Because you were a man—the same as us;
And found yourself in debt—the same as us;
And did not like to pay—the same as us;
And after that, you changed into a bird;
And ever since have flown and wandered far
Over the lands and seas, and have acquired
All knowledge that a bird or man can learn." *Frere*.

as we ; and once owed money, as we ; and once took pleasure in not paying it, as we. In the second place, again, having taken in exchange the nature of birds, you have flown over both land and sea round about, and know all things, as many as man, as many as bird *can know*. On this account, therefore, we have¹ come hither to you as suppliants, if you would point out to us any city of good wool, soft as a blanket to lie down in.

EPOPS. Then, do you seek a greater city than Athens?²

EUEL. In no wise a greater, but one more suited³ to us.

EPOPS. You are evidently seeking to have an aristocratic government.

EUEL. I? By no means: I even abominate the son of Scellias.⁴

EPOPS. What sort of a city then would you like best to inhabit?

EUEL. Where the most important affairs were of the following sort: where some one of my friends came to my door early in the morning and spoke as follows: "By the Olympian Jove, take care that you are with me early, both you and your children,⁵ after they have washed, for I am about to give a marriage-feast,⁶ and by no means act otherwise; else, do not come near me then when I am faring ill."⁷

EPOPS. By Jove, you are fond of toilsome⁸ affairs. [*Turning to Pisthetairus.*] What then⁹ do you say?

PISTH. I too am fond of such things.

EPOPS. Of what?

¹ See Elmsl. Iph. T. 777; and for ταῦτα, cf. Nub. 319.

² See Cramer's Greece, vol. i. p. 26; vol. ii. p. 277, 278. "Here it is a jesting antithesis to μαλθακήν." Felton.

³ "This word had at that time an *oligarchical* signification." Droysen.

⁴ Vide Thucyd. lib. viii. 89. One of the four hundred. "παρὰ τὸ ὄνομα πέπαιχεν, ἐπεὶ Ἀριστοκράτης Σκελλίου υἱὸς ἦν, οὗ ὁ ῥήτωρ Δεμοσθένης ἔγραφεν." Schol.

⁵ Lys. vs. 1066, ἤκετ' οὖν εἰς ἐμοῦ
τῆμερον· πρὶν δὲ χρῆ
τοῦτο ἐρᾶν λελουμένους,
αὐτοὺς τε καὶ τὰ παιδί'.

⁶ An accusative of cognate *notion*.

⁷ "A witty perversion of the proverb against those who do not visit their friends in time of trouble." Felton.

⁸ Said ironically.

⁹ τί δαί; quid porro? Cf. vss. 826, 1615, 1676. Hermann, Vig. ii. 346.

PISTH. Where some father of a blooming boy meeting me shall complain of me as follows, as though he had been injured :—"It was a pretty act of yours, my Stilbonides, when you found my son returning from the gymnasium after bathing, and did not kiss him, or address him, or salute him, or shake his hand, though you are my paternal friend."¹

EPORS. O you poor fellow for the hardships which you long for!² Yet there is a wealthy city, such as you two mention,³ on the coast of the Red Sea.⁴

EUEL. Ah me! by no means by the sea-side, where the Salaminian galley⁵ will come in sight early in the morning bringing a summoner. But are you able to point out to us some Grecian city?

EPORS. Why do you not go and colonize the Elean⁶ Lepreum?

EUEL. Because, by the gods, inasmuch as,⁷ without seeing it, I abominate Lepreum on account of Melanthius.⁸

EPORS. Well, there are others, the Opuntian⁹ Locrians, where it is fit to dwell.

¹ See note on Ach. 1000.

² The construction is the same as in Eur. Hipp. 1407, *δυστάλας τῆσδε συμφορᾶς*. Cf. Alc. 751. Soph. Rex, 1405. Ar. Ach. 1210. Krüger, Gr. Gr. § 47, 3, obs. 2, and vs. 1423, *infra*.

³ λέγετον. This is not the only passage I have met with which makes against Elmsley's criticism on Acharn. vs. 733. See note on Thesm. 1157.

⁴ "A humorous blunder. The Red Sea was in fact as inaccessible to ancient European navigation, as the Caspian." *Frere*. There is some allusion to the profligate manners of these cities, like those of Sodom and Gomorrah. Bothe refers to Herod. iii. 101, in proof of this.

⁵ The allusion is to the recent recall of Alcibiades. See Thuc. vi. 61. Thirlw. *Hist. Greece*, vol. iii. p. 390, and note on vs. 1204, *infra*.

⁶ In the Peloponnesian war this city revolted from the Eleans, and the protection which its inhabitants received from the Spartans involved the latter in a war with Elis. Thucyd. lib. v. 31; Xen. Hell. iii. ii. 18. Cramer's *Greece*, vol. iii. 117: "The ruins of this town are to be seen near the village of 'Strobitzi.'"

⁷ ὅσ' οὐκ, Dindorf. In his *Poetæ Scenici* he had given ὅς οὐκ, which I do not understand. "*Et si non viderim.*" *Brunck*.

⁸ Vide Pac. 804, 1008. The Scholiast, never at a loss, observes, εἶχε δὲ Μελάνθιος λέπραν, and quotes two lines from Callias.

"No, no! No Lepreums; nor no lepers neither.

No leprosies for me. Melanthius

Has given me a disgust for leprosies." *Frere*.

⁹ "The Opuntian Locrians must have been a very debauched race. Opuntius had only one eye." *Droysen*.

EUEL. Nay, I would not become Opuntius for a talent of gold.¹ But of what sort, pray, is this life amongst the birds? for you know it accurately.

EPOPS. Not an unpleasant one to pass; where, in the first place, we must live without a purse.

EUEL. You have removed much of life's base metal.

EPOPS. And we feed in gardens upon the white sesame, and myrtle berries, and poppies, and mint.²

EUEL. Then you live the life of bridegrooms.³

PISTH. (*awakening out of a profound reverie*). Hah! hah! Verily I see a mighty plan among the race of birds, and power, which might exist, if you would obey me.⁴

EPOPS. In what shall we obey you?

PISTH. In what shall you obey me? In the first place, do not fly about every where with open mouth; for this act is undignified. For example, if any one there among us should inquire about the flutterers,⁵ "What sort of a bird is this?" Teleas will say as follows: "A man-bird,⁶ unstable, flutter-

¹ See Krüger, Gr. Gr. § 68, 41, obs. 8.

² Shakspeare, "Winter's Tale," act iv. sc. 3:

"Here's flowers for you;
Hot lavender, *mints*, savory, marjoram;
The marigold, that goes to bed with the sun,
And with him rises weeping; these are flowers
Of middle summer, and, I think, they are given
To men of middle age: you are very welcome."

³ *ἄπα* and *ἄπα* are perfectly interchangeable in Attic poetry. See Herm. Vig. n. 292, 296. Elmsley, Soph. Col. 118, 152, 408, 1442. Rex, 1099. Cf. vs. 1308. Lys. 933. Vesp. 893. Eccles. 462, 672. Ran. 1414. Thesm. i. 8. Eur. Iph. T. 458. Phœn. 151, 1442, 1669.

"Hah! What a power is here! what opportunities!

If I could only advise you. I see it all!

The means for an infinite empire and command!" *Frere*.

"O grosse Zukunft seh' Ich im Volk der Vögel, seh',

Wie eure Macht wird herrschen, folgt ihr meinem Rath!"

Droysen.

⁴ "Accusativus de quo." See Mus. Crit. i. p. 532. For *παρ' ἡμῶν*, compare the German *bei uns*. "Fluttering was at that time a fashionable phrase at Athens." *Droysen*. For the omission of *τις*, see Hermann on Soph. Antig. 1056. Rex, 315. Vig. n. 111, 138, b. Append. p. 696, 748.

⁵ Vide Pac. 1008. I have here followed Bothe. "These may be understood either as the words of Teleas, or as a description of him. The ambiguity exists in the original, and is evidently intentional." *Frere*. "*οὗτος δὲ διαβάλλεται ὡς μεταβλητος τοὺς τρόπους, πρὸς γὰρ*

ing, inconsistent, never at any time abiding in the same place."

EPOPS. By Bacchus, you rightly find fault with this. What then can we do?

PISTH. Found one city.¹

EPOPS. But what sort of a city could we birds found.

PISTH. What, really? O you who have uttered a most stupid expression! look down.

EPOPS. Well now,² I am looking.

PISTH. Now look upwards!

EPOPS. I am looking.

PISTH. Turn your neck round.

EPOPS. By Jove, I shall come finely off,³ if I shall get my neck twisted.

PISTH. Did you see any thing?

EPOPS. Aye, the clouds and the heavens.

PISTH. Is not this⁴ then, I ween, the pole of the birds?

EPOPS. Pole? In what way?

PISTH. Just⁵ as if one were to say "place."⁶ And because this turns round, and passes through all things, for

τῇ κιναιδίᾳ καὶ ἐπὶ δειλίᾳ καὶ ὀψοφαγίᾳ καὶ νοσφίσμῳ καὶ πονηρίᾳ ὀνειδίζουσι τὸν Τελεάν." *Schol.*

¹ "PEIS. (*emphatically*). Concentrate!

Bring all your birds together. Build a city." *Frere.*

"Baut euch allen eine Stadt." *Droysen.*

² "For the various senses in which these two particles are used in connexion, see Hartung, vol. i. p. 253, 254." *Felton.*

³ Vide *Equit.* vs. 175, εὐδαιμονήσω δ', εἰ διαστραφήσομαι; *Liddell* cites vs. 1358, *infra*. In *Dindorf's* text with interrogation, but in the version accompanying his text without interrogation. νῆ Δία is irreconcilable with an interrogative clause.

⁴ *Aristoph.* *Gerytad.* *Fragm.* xiii., πόλος τόδ' ἐστὶ. *Nub.* 201, ἀστρονομία μὲν αὐτῇ. See *Krüger*, *Gr. Gr.* § 61, 7. *Ran.* 181.

⁵ *Lucretius* calls the heavens, (*lib. v.* 1435,)

"Mundi magnum et versatile templum."

"Philosophers of late call it the pole;

Because it wheels and rolls itself about,

As it were in a kind of roly-poly way." *Frere.*

"This πόλος was at that time a pet word of the philosophers and pathetic poets." *Droysen.* In the present passage it affords our author a string of puns, πόλος, πόλις, πολεῖσθαι. The comic writers lost no opportunity of ridiculing the mania for astronomy.

⁶ ὥσπερ εἶποι = *idem ac*, without any influence on the case of τόπος. Cf. vs. 282, *infra*.

this reason it is now called "pole." If you found this and once fortify it, it shall be called "Polis" from this "pole."¹ So that you shall rule over men like locusts, but the gods, on the other hand, you shall destroy with a Melian famine.²

EPOPS. How?

PISTH. Your atmosphere, I ween, is placed midway between earth and heaven.³ Then, like as we, if we wish to go to Pytho, ask of the Bœotians a passage, so, when men sacrifice to the gods, unless the gods bring in tribute to you, you shall not grant a passage to the odour of the thighs through your foreign city and the atmosphere.

EPOPS. Hah! hah! by earth, by snares, by me-hes,⁴ by nets, I never heard a more clever⁵ device! so that I would found the city in conjunction with you, if the other birds were to agree.

PISTH. Who then will state the matter to them?

EPOPS. You; for I, through living a long time amongst them, have taught them the faculty of speech, who were heretofore barbarians.⁶

PISTH. How then would you summon them together?

EPOPS. Easily: for when I have gone immediately into the thicket here, and then wakened my nightingale,⁷ we will summon them. And if they hear our cry, they will run at full speed.

¹ "So würde sie aus eurer Stätte zu eurer Stadt." *Droysen*.

² Vide Cramer's Greece, vol. iii. p. 404. For the historical fact, Thucyd. lib. v. 84, 116. It took place B.C. 416.

³ See note on Ach. 434.

⁴ Vide *infra*, vs. 528, ἔρκη, νιφέλας, δίκτυα, πηκτάς. Schol. εἶδος δικτύου θηρευτικοῦ. "He swears by the powers which to him are fearful." *Droysen*.

⁵ "Bei der Nacht und Schlinge, beim Dohnenstrich und Nebelgarn!"

So Schlaue Gedanken hab' Ich im Leben nicht gehört!" *Droys*. Comp. Monk, Hippol. vs. 990. For the construction of μὴ ἤκουσα, see note on Eccles. 1145, 1000. In oaths the dependent verb regularly takes μὴ. Hom. Il. O. 34, ἴστω νῦν γαῖα—μὴ πημαίνει. Cf. Il. K. 330. Hermann, Vig. n. 267.

⁶ Vide Blomf. Gloss. in Agam. vs. 1017; Herod. lib. ii. 57, ἕως δὲ ἔβαρβαρίζε, ἐδόκει σφί ὄρνιθος τρόπον φθίγγεσθαι.

⁷ His wife Procne, who was metamorphosed into the nightingale. "A female performer on the flute, a great favourite of the public and with the poet, after a long absence from Athens, engaged to perform in this play, which was exhibited with an unusual recklessness of expense." *Frere*.

PISTH. O dearest of birds, then do not tarry, but, I entreat you, come, enter into the thicket as quickly as possible, and waken up your nightingale. [*Exit Epops into the thicket.*]

EPOPS. (*singing from behind the scene*). Come,¹ my mate, cease from slumber, and pour forth strains of sacred hymns, which thou chantest with thy divine mouth, trilling with the liquid notes of thy tawny throat mine and thy much-wept Itys.² Clear goes the sound through the thick-leaved yew-tree to the seat of Jove, where the golden-haired Phœbus, as he hears, playing an accompaniment to thy elegies on his lyre inlaid with ivory, institutes a choir of the gods; and at the same time an harmonious divine chant of the blessed gods proceeds through their immortal mouths. [*A solo on the flute, supposed to be the nightingale's call, is now heard.*]

PISTH. O king Jove! the voice of the bird! How it has filled with sweetness the whole³ thicket!

EUEL. Hollo you!

PISTH. What is the matter?

¹ Vide Monk ad Hippolyt. 983.

² In Aristophanes, Procne is the nightingale, vide *infra*, vs. 665. On the diversity of the fable, vide Doring ad Catull. lxxv. 14. For the fable itself, Ovid. Met. vi. 425, &c.; Hor. Od. IV. xii. 5.

"Awake! awake!

Sleep no more my gentle mate!

With your tiny tawny bill,

Wake the tuneful echo shrill

On vale or hill;

Or in her airy rocky seat,

Let her listen and repeat

The tender ditty that you tell,

The sad lament,

The dire event,

To luckless Itys that befell." *Frere.*

* "O Jupiter! the dear, delicious bird!

With what a lovely tone she swells and falls,

Sweetening the wilderness with delicate air!" *Frere.*

"ὅλος is used both attributively and as a predicate: ὅλη πόλις, a whole city, πόλις ὅλη, a whole city, the latter in opposition to a whole country; ἡ ὅλη πόλις, the whole city, in opposition to single parts of the same, (ἡ) πόλις ἡ ὅλη, the whole city, both notions being opposed in thought to some other notions; ὅλη ἡ πόλις, the whole city, and ἡ πόλις ὅλη, the whole city, both in opposition to some other idea, e. gr. to the country. The same distinctions apply to πᾶς." *Krüger.* For the genitive of exclamation, see the same author's *Gr* . . . § 47, 3, obs. 1.

EUEL. Will you not be silent ?

PISTH. Why so ?¹

EUEL. The Epops is again² preparing to sing.

EPOPS. (*singing from behind the scenes*). Epopopopopopopopopopoi ! io ! io ! come, come, come, come, come, hither, each of my fellow-birds,³ as many as feed upon the well-sown lands of the husbandmen, countless tribes of barley-eaters, and swift-flying flocks of rooks, sending forth a gentle voice, and as many as in the furrows incessantly twitter around the clouds so lightly with blithesome voice !⁴ tio, tio, tio, tio, tio, tio, tio, tio ! and as many of you as have⁵ your pasture in gardens on the boughs of the ivy, and you throughout the mountains, and you that eat wild olive berries, and you that eat the fruit of the arbutus, fly quickly to my voice ! trioto, trioto, totobrix ! and you that in the marshy glens snap up the sharp-stinging gnats,⁶ and as many as occupy the dewy places of the earth, and the lovely meads of Marathon, and the motley-feathered bird, the attagen,⁷ the attagen ! and you whose tribes flit over the marine billow of the sea along with the halcyons, come hither, to learn the news ! for here we are convening all the tribes⁸ of long-necked birds. For a keen old fellow has come, of a new-fangled turn, and an undertaker of new-fangled measures. Nay, come all of you to the conference, hither,

¹ See Hermann, Vig. n. 346.

² Vide Thesmoph. vs. 104, σίγα· μελωδεῖν αὐ παρασκευάζεται.

³ Vide Butler ad Æschyl. Choeph. vs. 166,
καὶ μὴν ὅδ' ἐστὶ κάρ' ἰδεῖν ὁμόπτερος.

⁴ "Rioting on the furrow'd plain,
Pecking, hopping,
Picking, popping,
Among the barley newly sown." *Frere*.

⁵ The change of gender, number, and person, (vs. 230, ὅσοι, vs. 234, ὅσα, vs. 244, οἱ, vs. 235, ὅσα ἀμφιτιτυβίζετε, vs. 239, ὅσα ἔχει, vs. 246, ὅσα ἔχετε, vs. 252, ἵτε πεισόμενοι, vs. 258, ἵτε ἅπαντα,) is very singular. Cf. vs. 105, 106, 1066, and see note on Pax, 1267.

⁶ "The insect is found by travellers in Attica as annoying now as it was in the days of Aristophanes." *Felton*.

⁷ "Probably the moor-hen, or hazel-hen." *Felton*. "The attagas, or francolin, was a little larger than the partridge, variegated with numerous spots, and of common tile colour, somewhat inclining to red." *St. John* (Hellenes, vol. ii. p. 152). Liddell makes it the woodcock, or snipe. See Athenæus, ix. p. 387, F., p. 388, A., B.

⁸ denn es versammeln sich alle Geschlechter heut,
Häusausreckende, beinausstreckende." *Droysen*

hither, hither, hither ! Torotorotorotorotix ! Ciccabau, ciccabau ! Torotorotorotorolililix !

PISTH. Do you see any bird ?

EUEL. By Apollo, not I ; and yet I gape with open mouth, looking up to heaven.

PISTH. To no purpose then, as it appears, did the Epops go into the thicket¹ and hatch, in imitation of the lapwing. [*Enter the Phœnicopterus.*]

PHÆ. Torotix, torotix !

PISTH. My good sir, nay, see here's a bird coming now !²

EUEL. By Jove, a bird assuredly. What sort in the world is it ? Surely it is not a peacock ?

PISTH. He himself will tell us. [*Addressing the Epops, who now enters again.*] What sort of a bird is this here ?

EPOPS. It is not one of these common birds which you are constantly seeing, but a water-fowl.³

PISTH. Bless me ! beautiful and flaming !

EPOPS. Like enough, for its name is flamingo.⁴

EUEL. Hollo you ! You *I call* !⁵ [*Enter a second bird.*]

PISTH. Why do you call ?

EUEL. See here's another bird !

PISTH. By Jove, another assuredly, and that too from an unlucky quarter.⁶ What sort in the world is this song-prophetic, odd, mountain-ranging bird ?⁷

EPOPS. His name is the Mede.

¹ "Wie 's scheint, so hat der Vogel Kukuk im Gebüsch
Umsonst gekiuckt, wie der Birkhahn, wenn er ein Windei legt."
Droysen.

ἐπῳζε, Dindorf's last edition ; ἐπωζε, Poetæ Scenici.

² "The accumulation of particles is expressive of the comic astonishment of Peisthetairus at the flaming appearance of the bird just arrived." *Felton.*

³ "Es ist ein Wasservogel." *Droysen.*

⁴ "Phœnicopterus ingens."—Juv. Sat. Athen. lib. ix. p. 388, D., Ἀριστοτέλης δὲ σχιδανόποδά φησιν αὐτὸν εἶναι, ἔχειν τε χρῶμα κνάνειον σκέλη μακρά, ῥύγχος ἡργμένον ἐκ τῆς κεφαλῆς φοινικοῦν, μέγεθος ἀλεκτρονός, στόμαχον δ' ἔχει λεπτόν.

⁵ "Wohl natürlich ; seines Namens heisst er auch Flamingo drum !" *Droysen.*

⁶ See note on vs. 406, *infra.*

⁷ See Liddell's Lex. in voc. ἔξεδροσ.

⁷ Porson (ad Hecub. 208) and Elmsley (ad Acharn. 589) read,

τίς ποτ' ἔστ' ὁ μουσόμαντις ἄτοπος ; ἀρ' ὀρειβάτης ;

The first is partly taken from Sophocles, the second from Æschylus.

PISTH. Mede? O king Hercules! Then how, if it be a Mede, has it flown hither without a camel?¹ [*Enter a third bird.*]

EUEL. See here, again, is some other bird, possessed of a crest!²

PISTH. What in the world is this prodigy? [*Turning to the Epops.*] Then you are³ not the only Epops, but this also is another?

EPOPS. Nay, this is the son of Philocles, the son of Epops; and I am his grandsire:⁴ just as if you were to say "Hipponicus the son of Callias, and Callias the son of Hipponicus."⁵

PISTH. Then this bird is Callias! How he is shedding his feathers!

EUEL. Yes, for inasmuch as he is of noble birth, he gets plucked by the informers, and the ladies pluck out his feathers besides.⁶ [*Enter a fourth bird.*]

PISTH. O Neptune! See here, again, is some other bright-coloured⁷ bird? What in the world is this called?

EPOPS. This here is the Glutton.

PISTH. Why, is there any other Glutton than Cleonymus?

EUEL. How then, if it were Cleonymus, would it not have thrown away its crest?

"Meder? seltsam! sässe dann
Nicht zu Dromedar der Meder, auf der Henne nicht der Hahn?" \

Droysen.

² "The pun here turns upon the military meaning of λόφος κατεληφώς, *having occupied a hill*; and here, *having got a crest.*" *Felton.*

³ See note on Vesp. 451.

⁴ "Understand τοῦ Ἐποπος, as if he said, '*ego autem sum Sophoclis Epops, qui ante Philoclem scripsit Tercum.*'" *Berg.* Philocles, the tragic poet, as well as Sophocles, wrote a drama called "*Tercus*," and hence the allusion, which is solely made to satirize Callias. For his history, vide Paulmier's note in Bekker, and Carey's *Birds*, p. 28. He was Πρόξενος of the Lacedæmonians who came to Athens, and hereditary priest of the Eleusinian mysteries.

⁵ "'Tis a known thing, that among the ancient Greeks the name of the grandfather was commonly given to the nephew, according to that of the poet, Ἰππώνικος Καλλίου, κ. τ. λ.'" *Bentley's Phalaris*, p. 43.

⁶ Vide Anaxandrides ap Athen. lib. iv. 166, D.,

"Ὅρνις κεκλήσει. Β. διὰ τί, πρὸς τῆς Ἑστίας;
πότερον καταφαγὼν τὴν πατρῶαν οὐσίαν, κ. τ. λ.

⁷ There is also an allusion to another meaning of βάπτω; for which, see Plato; Sympos. For οὗτός τις, cf. 279. Vesp. 182, 205. Pax, 849.

PISTH. But, however, what in the world means the crest of the birds? Have they come for the Double Course?¹

EUEL. Nay rather, my good sir, they dwell upon crests,² like the Carians, for the sake of safety.

PISTH. O Neptune! Do you not see how great a plague³ of birds is collected together?

EUEL. King Apollo! what a cloud! Ho! ho! it is not possible any longer to see the entrance⁴ by reason of their fluttering!

PISTH.⁵ See, here's a partridge! and yonder, by Jove, an attagen! and here a duck! and yonder a kingfisher!

EUEL. Why, who is the one behind her?

PISTH. Who it is? a kingfisher.⁶

EUEL. Why, is a kingfisher a bird?

PISTH. Ave, for is not Sporgilus?⁷ And see! here's an owl too!

EUEL. What say you? Who ever brought an owl⁸ to Athens?

¹ "Peisthetairus wonders at the crests of the birds, and immediately calls to mind the fashion the young Athenians had of engaging in the *δίαυλος*, or *double course*, armed with crested helmets." *Feiton*.

² See Wordsworth's Poems, vol. v. p. 217, The Pastor:

"A house of stones collected on the spot,
By rude hands built, with rocky knolls in front,
Back'd also by a ledge of rock, *whose crest*
Of birch trees waves above the chimney-top:
A rough abode."

Again, vol. iii. 267, "The ruins of Fort-Fuentes form the '*crest*' of a rocky eminence that rises from the plain at the head of the Lake of Como," &c. "*λόφον* here = *collis*, and not *crista*. It is a jest *εξ ἀμφιβολίας*. Therefore *ἡ ἐπὶ τὸν διάυλον ἦλθον*; = *an collem ceperunt*, in order to have a better view of the race? *Non: sed ut Cares in montibus degunt*," *Bentley*.

³ "A comic substitution for *πλήθος*." *Bothe*.

⁴ *Comp. Nub. 326*.

⁵ PISTHETAIROS now points out the twenty-four birds which form the chorus proper, and of which the former birds merely form the van. They make their entrance in a sporadic manner, and by degrees separate themselves into Hemichoria, twelve male birds on one side, and twelve females on the other.

⁶ "Ein Schneiderlein." *Droysen*. See *Lidd. Lex. in voc.* The wit is lost in the English version.

⁷ "A noted Athenian barber, whose rooms were the fashionable place of resort for wits and idlers." *Droysen*.

⁸ With us it would be "bringing coals to Newcastle." *Antiphanes ap. Athen. lib. xiv. p. 655, B.*

PISTH. A jay, a turtle-dove, a crested-lark, a horned-owl, a buzzard, a pigeon, a heron, a falcon, a cushat, a cuckoo, a red-foot, a red-cap, a purple-cap, a kestrel, a diver, an ousel, an osprey, a wood-pecker.

EUEL. Oh! oh! the birds! Oh! oh! the black birds!¹ How they² twitter, and run about screaming continually! Are they threatening us? Ah me! certainly, indeed,³ they are gaping open-mouthed, and looking towards you and me.

PISTH. I think so too.

CHO. Popopopopopoi! where then is he that called me?⁴ What place does he inhabit?

EPOPS. See here I am this long while! and do not fall off from my friends.

CHO. Tititititititi! with what friendly address to me then?

EPOPS. Liberal, safe, just, pleasant, profitable; for two subtle reasoners have come hither to me.

CHO. Where? in what way? how say you?⁵

EPOPS. I state that two old men have come hither from men; and they have come with the root of a mighty affair.

CHO. O you who have committed the greatest error since the time I was reared! how say you?

EPOPS. Nay, do not be afraid of the address?

CHO. What have you done to me?

EPOPS. I have received two men who are lovers⁶ of this society.

CHO. And have you done this deed?

EPOPS. Aye, and am well pleased, too, that I have done it.

CHO. And are they now any where amongst us?

EPOPS. Aye, if I am amongst you.

ἐν Ἡλίου μὲν φασὶ γίγνεσθαι πόλει
φοίνικας, ἐν Ἀθήναις δὲ γλαῦκας.

¹ See Athenæus, ii. p. 65, D.

² Vide Lycoph. Alexandr. 476,

ὅδ' ἀντὶ πιποῦς σκόρπιον λαιμῷ σπάσας.

³ "γέ τοι, certe quidem, wenigstens doch, doch wenigstens." Hermann.

⁴ "Wo, wo, wo, wo, wo denn ist, der mich gerufen?" Droysen.

⁵ Possibly a parody on the opening scene of the *Cephus at Colonus*.

⁶ See, however, Krüger, Gr. Gr. § 57, 1, obs. 1.

CHO. Hah! hah! we are betrayed,¹ and have suffered impious treatment! for he who was our friend, and pastured in the plains with us where we fed in common, has violated the ancient laws, has violated the oath of the birds; and has summonēd me for a trick, and has exposed me to an impious race, which, from the time that it existed, has been² hostile to me. But as respects this one it will be an³ after consideration; these two old men I propose shall suffer punishment and be rent in pieces by us.

PISTH. How we are undone then!⁴

EUEL. You, however, are alone to blame for these ills: for why did you lead me from thence?⁵

PISTH. That you might follow me.

EUEL. Nay, rather, that I might weep exceedingly.

PISTH. In this, indeed, you trifle exceedingly;⁶ for how can you weep, if once you have your⁷ eyes knocked out?

CHO. Ho! ho! lead on, attack, direct a hostile deadly charge, and spread round your wings in every direction, and enclose them round, for both of these must howl and give food to our beaks. For neither is there shady mountain, nor ethereal cloud, nor hoary sea, which shall receive these two, having escaped me. But let us not now delay to pluck and bite these two. Where is the Taxiarch? Let him lead on the right wing.

EUEL. That's just it! Whither shall I fly, unhappy man?⁸

¹ "O verrathen, o verloren, o verkauft sind wir!

Denn ein Freund, denn ein Blutsfreund, welcher im Gefild

Korn pickte mit uns,

Uebertrat des Gesetzthums uralt Recht,

Uebertrat den Vogeleidchwur!" *Droysen*.

² See Liddell's *Lex. voc. τρέφω*. "Read ἐξόρου γίvero. See *Plut.* 85." *Porson*. So vs. 322, ἐξ ὄρου τράφην. Cf. *Krüg.* (2nd pt.) § 14, 9, obs. 7, c.

³ "For the bird our chief, he must answer to the state; With respect to these intruders, I propose, without debate, On the spot to tear and hack them." *Frere*.

See *Porson*, *Hec.* 204.

⁴ "We're dead men, then." *Felton*. See note on *Plut.* 421.

⁵ "From the *Agamemnon* of *Æschylus*." *Droysen*.

⁶ "In ληρεῖς ἔχων, and the like formulæ, the habit, the characteristic of the trifler, &c. is denoted." *Krüger*.

⁷ For the future, see *Krüger*, *Gr. Gr.* § 53, 7, obs. 3, and for ἐκροπῆς, comp. *Nub.* 24.

⁸ See *Hermann*, *Vig. n.* 108; and for τοῦτο ἐκείνο, see *Krüger*, *Gr. Gr.* § 51, 7, obs. 11, and note on *Ran.* 318.

PISTH. Hollo you! will you not stop?

EUEL. That I may be torn in pieces by these?

PISTH. Why, how do you imagine you will escape these?

EUEL. I don't know how I shall.

PISTH. Well then, I tell you that we must remain and fight, and lay hold of the pots.¹

EUEL. But what good will a pot do us?

PISTH. The owl, of course, will not attack us.²

EUEL. But what against these here crooked-clawed *birds*?

PISTH. Seize the little spit, and then plant it firmly in front of yourself.³

EUEL. But what for our eyes?

PISTH. Take from hence a vinegar-cruet,⁴ or a bowl, and hold it before you

EUEL. O you most clever, you have invented it happily, and like a general. Now you shoot beyond Nicias with your engines.⁵

CHO. Eleleleu! Advance! Present beaks! We ought not to wait. Tear, pluck, strike, flay them, smash⁶ the pot in the first place!

EPORS. Tell me,⁷ O worst of all wild beasts, why are you

¹ "Nimm wie Ich ein Nachtgeschirr!" *Droysen*.

² "Meaning that the pots, the admirable workmanship of Athens, will have nothing to fear from the true-born Athenian bird." *Droys*.

³ πρὸ σαυτοῦ, *Dindorf*; who, in his *Poetæ Scenici*, had exhibited πρὸς αὐτόν. Bentley and Seager also conjectured πρὸ σαυτοῦ.

"Greif zum Bratspiess; Gewehr beim Fusse." *Droysen*.

⁴ Vide *Athen. lib. ii. p. 67, E.*, λεκτίον δὲ ὀξύγαρον διὰ τοῦ ν, καὶ τὸ δεχόμενον αὐτὸ ἀγγεῖον δξύβαφον.

⁵ Vide *Plut. 666*, κλέπτων δὲ τοὺς βλέποντας ὑπερηκόντισεν. *Comp. Eo. 659*. Thucydides mentions Nicias' skill in the management of military engines. Vide *lib. iii. 51*; and "*Minoa*" in *Cramer's Greece*, vol. ii. 433. "Nicias was at this time in the chief command of the Sicilian expedition; Alcibiades having been recalled. The vast changes and improvements in the practice and art of war about this time were a subject of general speculation and remark." *Frere*. There is at the same time a play on the words, inasmuch as they also signify, *outdo with your contrivances*.

⁶ *Daitaleis*, *Fragm. xx.*, ἔσειον, ᾗτουν χρήματ', ἠπείλουν, ἰσχυροφάνουν πάλιν. *Xenoph. Ages. ii. 12*, συμβαλόντες τὰς ἀσπίδας, ἰωθοῦντο, ἐμάχοντο, ἀπέκτεινον, ἀπέθνησκον. Cf. *Cyrop. VII. i. 40*. *Longin. Subl. xix*. *Krüger, Gr. Gr. § 59, 1, obs. 1*, and *Equit. 48, 93*.

⁷ Vide *Elmsl. ad Heraclid. vs. 710*, and *Krüger's Gr. Gr. § 61, 3 obs. 2*. *Pax. 383*. — *Vesp. 675, 975*.

going to destroy and tear in pieces two men who are kinsmen¹ and fellow-tribesmen of my wife, without having suffered any thing *at their hands*.

CHO. Why shall we spare these any more than wolves?² Or what others still more hateful than these could we punish?

EPOPS. If they are enemies in nature, they are friends in spirit;³ and have come hither to teach⁴ you something useful.

CHO. How could these ever teach us any thing useful, or point it out, who were foes to my ancestors?

EPOPS. Yet, certainly, the wise learn many things⁵ from their enemies; for caution preserves all things. From a friend you could not learn this, but your foe immediately obliges you *to learn it*.⁶ For⁷ example, the states have learned from enemies, and not from friends, to build lofty walls, and to possess ships of war. And this lesson preserves children, house, and possessions.

CHO. It is useful, as it appears to me, to hear their arguments first; for one might learn some wisdom⁸ even from one's foes.

PISTH. These seem to relax from their wrath.⁹ Retire back.¹⁰

¹ Procne, the wife of Tereus, and daughter of Pandion king of the Athenians.

² "There was an old law of Solon's for killing these wild beasts; and bounties were offered for them." *Droysen*. This construction must not be confounded with that explained in the note on Eccles. 710. λύκων is governed by φεισ. equally as τῶνδε.

³ "Sind sie Feinde von Natur euch, sind sie Freunde doch im Geist." *Droysen*.

⁴ See Krüger, Gr. Gr. § 56, 12, obs. 1. Monk, Al. 520.

⁵ "Fas est et ab hoste doceri." Ovid. Met. iv. 428. Mr. Southey, in his Colloquies, vol. i. p. 289, in reference to Bishop Berkeley, makes a touchingly beautiful use of this quotation.

"Allerdings von Feinden lernet viel der Weise." *Droysen*.

⁶ i. e. τοῦτο μάθαι, where τοῦτο is to be referred to ἐλαβεῖσθαι. Comp. Krüger, Gr. Gr. § 55, 4, obs. 11. Seager, in the Class. Journ. iv. p. 710, reads αὐτό σ' ἐξηνάγκασεν, but it is quite unnecessary. For this use of the aorist, see Krüger, Gr. Gr. § 53, 6, obs. 3.

⁷ Vide *supra*, vs. 166; *infra*, 483, 574, 786, 1000.

⁸ See Krüger, Gr. Gr. § 43, 4, obs. 10, and cf. vss. 428, 454.

⁹ Vide Vesp. vs. 727, τὴν ὀργὴν χαλάσας. Thus ἀνείναι is used in Ran. vs. 700, ἀλλὰ τῆς ὀργῆς ἀνέντες. Cf. Æsch. Pr. 1057.

¹⁰ Hesychius, ἐπὶ σκέλος εἰς τὰ ὀπίσω. Vide Eur. Phœn. vs. 1419, ἐπὶ σκέλος πάλιν νόρμῃ. See Krüger, Gr. Gr. § 50, 2, 14.

ΕΒΡΟΣ. And it is just too, and you ought to grant¹ me the favour.

ΧΟ. Well, in truth, we have never yet opposed² you in any other affair.

ΠΙΣΤΗ. They are more at peace with us;³ wherefore lower the pot and the bowls; and we must walk about within our camp⁴ with our spear, the spit, near the pot itself, keeping a sharp look-out upon its extremity; for we must not fly.

ΕΥΕΛ. Right; but if then we should die, where in the world shall we be buried?

ΠΙΣΤΗ. The Ceramicus⁵ will receive us; for in order that we may receive a public funeral, we will say to the generals that we fell at Orneæ,⁶ fighting with our foes.

ΧΟ. Retire into rank again, to the same place,⁷ and stoop and lay down your wrath beside your anger, like a hoplite! and let us inquire of these, who in the world they are, and

¹ "Simple justice I require, and I request it as a favour." *Frere*.

² ἡναντιώμεθα. *Brunck*. "A spondee in the fifth place. The first editions have ἐναντιώμεθα: read ἐνηντιώμεθα." *Porson*. Vide *Class. Journ.* vol. v. p. 142. *Porson's Opusc.* p. xcii. 35. So also *Bentley*.

"Faith and equity require it, and the nation hitherto Never has refused to take direction and advice from you." *Frere*.

³ On this form, see *Porson, Præf. Hec.* p. 37. *Krüger, Gr. Gr.* § 9, 11, obs. 5.

⁴ Vide *Thucyd.* lib. i. 3, 111, iii. i. *Droysen* reads ὀρθοῦντας ἀκραν. "Read ἀντην ὀρῶντας, as *Hom. Il. T. 15, ἀντην εἰσιδέειν*." *Bentley*.

⁵ See *Cramer's Greece*, vol. ii. 342, 343, &c. *Thucyd.* ii. 34-46.

⁶ *Cramer's Greece*, vol. iii. 283. "Thucydides writes that Orneæ was destroyed by the Argives in the sixteenth year of the Peloponnesian war, after it had been abandoned by the inhabitants." *Lib.* vi. 7. Of course this town is mentioned merely for a pun on ὄρνεις. "It was the sacred duty of the generals to provide for the burial of those who had fallen in battle, as the buried alone found rest in Hades. A neglect of this duty constituted a capital offence." *Voss*.

⁷ "Back to the rear! resume your station!
Ground your wrath and indignation!
Sheath your fury! stand at ease!
While I proceed to question these;
What design has brought them here.
Ho there, hoopoe! can't ye hear?" *Frere*.

whence they came, and for what purpose.¹ Ho! Epops! you I call!²

ΕΠΟΨ. Wishing to hear what, do you call me?

ΧΟ. Who in the world are these, and whence *come* they?

ΕΠΟΨ. Two strangers from learned Greece.

ΧΟ. But what chance in the world brings them, so as to come to the birds?

ΕΠΟΨ. A love of your life, and way of living, and of you, and to dwell together with you, and to be with you entirely.

ΧΟ. What say you? what words, pray, do they utter?

ΕΠΟΨ. Things incredible to hear, and more *than that*.³

ΧΟ. Sees he any advantage worth his abiding here, in which⁴ he trusts, by living with me, either that he shall conquer his foe, or be able to assist his friends?

ΕΠΟΨ. He speaks of a mighty bliss,⁵ past utterance, past belief; for he will convince you by argument that all these things are yours, both what is here, and there, and every where.

ΧΟ. Is he mad?

ΕΠΟΨ. He is prodigiously sensible.⁶

ΧΟ. Is there any wisdom in his mind?

ΕΠΟΨ. A most wise fox,⁷ a sophist, a sharper, a tricky knave, a thorough subtle fellow.⁸

¹ "Und in welcher Intention." *Droysen*. Cf. *Vesp.* 1073. *Plut.* 45.

² The verb is more frequently omitted. Cf. *vs.* 274, *supra*. *Plut.* 1099. *Æsch.* *Cho.* 449. *Soph.* *Ajax*, 1228. *Eur.* *Ion*, 222. *Iph. Aul.* 855. *Herc. F.* 1217. *Helen.* 554. *Rhes.* 644. *Elmsley*, *Mus. Crit.* i. p. 486.

³ "The infinitive depends on *ἄπιστα*, and not on *πέρα*, as the Scholiast construes it." *Felton*. See *Krüger*, *Gr. Gr.* § 55, 3, obs. 7. An infinitive *without an article* cannot be governed by a preposition in Attic Greek. See *Herm. Vig.* n. 20.

⁴ See *Krüger*, *Gr. Gr.* § 51, 9, obs. 2.

⁵ With this compare that splendid verse in 1 *Cor.* ii. 9. Ἀλλὰ καθὼς γίγραπται (Isa. lxiv. 4.) Ἄ ὀφθαλμὸς οὐκ εἶδε, καὶ οὖς οὐκ ἤκουσε, καὶ ἐπὶ καρδίαν ἀνθρώπου οὐκ ἀνίβη, ἃ ἡτοίμασεν ὁ Θεὸς τοῖς ἀγαπῶσιν αὐτόν.

⁶ *Comp.* note on *Lys.* 198.

⁷ Vide *Nub.* 449, and *Scholia Schleusn. Lexic.* v. Ἀλώπηξ. The Scholiast explains κύρμα by πολλοῖς ἐγκεκυρηκῶς πράγμασι.

⁸ *Nub.* 260, λέγειν γενήσει τρίμμα, κρόταλον, παιπάλη. *Polycrates*, *ap. Athen. lib.* viii. p. 335, D.,

Πολυκράτης δὲ, τὴν γονὴν Ἀθηναῖος,
λόγων τι παιπάλημα καὶ κακὴ γλῶσσα,
ἐγραψεν, ἄσος' ἐγραψ'· ἐγὼ γὰρ οὐκ οἶδα.

CHO. Order him to speak, to speak to me ! for when I hear the words you address to me, I am in a state of eager expectation.¹

EPOPS. (*to the stage-attendants*). Come now, do you, and you, take and hang up this panoply again, in the name of heaven,² in the chimney-corner within, near the tripod ;³ and do you inform and teach these, for which⁴ matters I convened them.

PISTH. By Apollo, not I ; unless these make a covenant with me, such as the ape, the swordmaker, made with his wife—that they neither bite me, nor pull, nor poke.⁵

CHO. Surely you don't *mean* the—— ? By no means !

PISTH. No ; but I mean my eyes.

CHO. I'll make the covenant.

PISTH. Swear, then, to this !

CHO. I swear, on these conditions, that I be victorious in the opinion of all the judges, and of all the spectators.

“ O der ist feiner wie Zwirn ;
Ganz Kopf, ganz Umsicht, ganz Project, ganz Speculation.”

Droysen.

¹ Vide Æschyl. Choeph. vs. 222, ἀνεπερώθης, καὶ δόκεις ὁρᾶν ἐμέ.

“ Let us hear him ! let us hear him !

Bid him begin ! for raised on high

Our airy fancy soars ; and I

Am rapt in hope ; ready to fly.” *Frere.*

² “ ‘ In God's name ; ’ literally, ‘ with good luck ; ’ the initiatory form in conventions and treaties of peace.” *Droysen.* See note on Thesm. 283.

³ See Scholia, and Carey's explanation. He translates it “ near the lazy back.” Compare Guy Mannering, Waverley Novels, vol. iii. p. 262, “ I'll never master him without the light—and a braver kipper, could I but land him, never reisted abune a *pair o' cleeks*.” On which see note, p. 271, “ The cleek here intimated, is the iron hook, or hooks, depending from the chimney of a Scottish cottage, on which the pot is suspended when boiling. The same appendage is often called the crook,” &c. Liddell makes it = ἰπνολήβης, the *caldron* for the hot bath. Droysen = a *plate-rack*. I have followed Böckh, Corp. Inscr. i. p. 20.

⁴ See note on Pax, 791.

⁵ “ According to the Scholiast this is Panætiæ, one of the actual overturners of the Hermæ. He belonged to the Knights, (Eq. 242,) was a great simpleton, and a very little man. He had a large wife who sorely hen-pecked him. Having been once caught by him committing adultery, she beat him, till he concluded the above-mentioned treaty.” *Droysen.*

PISTH. Be it so:

CHO. But if I were to violate it, to be victorious by one judge only.¹

PISTH. (*as crier*). O yes! O yes!² Let the *hoplites* now take up their arms and go home again, and look at what we shall placard on the tablets.

CHO. Man is naturally deceitful³ ever, in every way! but do you, nevertheless, say on. For⁴ perhaps you may chance to mention something good, which you espy in me, or some greater power neglected by my mind, being void of understanding; while you discern it. Speak for the public weal; for whatever good thing you happen to procure for me, this shall be common to all. But state boldly for what matter you have come, having convinced your own mind; for we will⁵ not be the first to break the treaty.

PISTH. Well now, by Jove, I am eager; and one speech has been previously mixed up by me, which there is no impediment⁶ to my kneading thoroughly. Boy, bring a chaplet! let some one fetch water quickly to be poured over our hands!

EUEL. Are we about to banquet,⁷ or what?

PISTH. No, by Jove; but I have been this long while seek-

¹ "The Chorus swear to it, (relapsing for a moment into their real character,) 'as they hope to win the prize by a unanimous vote.' But if they should fail, they imprecate upon themselves the penalty of (gaining the prize notwithstanding, but) 'gaining it only by a casting vote.'" *Frere*.

² ἀκούετε λέψ'. See Bentley's *Phalaris*, p. 203. Pax, 551. Ach. 100. "O yes, O yes," is the Norman French "*Oyez, Oyez*." In like manner we have "*culprit*," i. e. "*qu' il paroît*;" *curfew*, i. e. "*c'en est feu*," &c., &c. For the infinitive, see note on Ran. 169.

³ See Krüger's *Gr. Gr.* § 58, 2, obs. 6. *Ran.* 1396. *Eccl.* 115.

⁴ "If in this realm of ours
Your clearer intellect, searching and clever,
Has noticed means or powers
Unknown and undetected,
In unambitious indolence neglected." *Frere*.

⁵ "Da zuerst nicht wir Abruch thun werden dem Pactum." *Droys*. *Comp. Krüger, Gr. Gr.* § 53, 7, obs. 6.

⁶ κωλύει is here used *impersonally*. Cf. *Equit.* 723, 972. *Herod.* vii. 149. *Plato, Phæd.* p. 77, B. So *Thuc.* i. 144, οὔτε γὰρ ἐκείνο κωλύει ἐν ταῖς σπονδαῖς οὔτε τόδε. On which passage see Krüger's note.

⁷ Vide *Eccles.* vs. 132, where one of the beldames considers the "cup of sack" as a necessary sequence to the chaplet.

ing to utter a big and corpulent¹ word, which shall make a breach in the minds² of these; to such a degree do I grieve over you, who being formerly kings,—

CHO. We kings? *Kings* of what?

PISTH. of all things, as many as exist,³ of me first, of this man here, and of Jove himself, had an existence more primeval and prior to Cronus, and the Titans, and earth.

CHO. And earth?

PISTH. Aye, by Apollo.

CHO. This, by Jove, I had not heard.

PISTH. *Very likely*, for you are unlearned and not⁴ curious after knowledge, nor even are you familiar with Æsop, who in his fables asserted that the lark came into being the first of all, prior to the earth; and then that her father died of illness; but that there was no earth; and that he lay out five days! and that she, being at a loss, buried her father in her own head, by reason of her perplexity.⁵

EUEL. The father, then, of the lark now lies dead at Cephalæ.⁶

¹ It properly means *fatted*. Cf. Pax, 825. Athen. lib. ix. p. 376, B., παραπλησίως δὲ τῷ Ἀχαιῷ καὶ Ἐρατοσθένης ἐν Ἀντιρυνῷ τοὺς σῶας λαρινούς προσηγόρευσε, μεταγαγὼν καὶ αὐτὸς ἀπὸ τῶν λαρινῶν βοῶν οἷ οὕτως ἐκλήθησαν ἤτοι ἀπὸ τοῦ λαρινεύεσθαι,—ὅπερ ἐστὶ σιτιζισθαι. Σώφρων “Βόες δὲ λαρινεύονται.” ἢ ἀπὸ τινος κώμης Ἡπειρωτικῆς Λαρίνης, ἢ ἀπὸ τοῦ βουκολοῦντος αὐτάς. Vide Cramer's Greece, vol. i. p. 109, for Larina. They were also called Κεστρινικοὶ βόες.

² “Um Bresche zu legen in euer Gemüth.” Droysen.

³ It must be noticed that this is a *continuation* of οὔτινες ὄντες, &c., in vs. 467. All the translators I have seen make vs. 469 commence a *new* sentence; which is quite erroneous. Pisthetairus takes no notice of the interruption, but finishes the sentence he had begun; at least, the only notice he takes of it is to insert ὅμως.

⁴ “οὐδὲ (and μήδε) when connecting propositions = *nor even*, if a *negative* clause precedes; but if (which seldom happens) an *affirmative* clause precedes, = *and not*. In the latter case we usually find καὶ οὐ (or καὶ μή). When οὐδὲ (or μήδε) = *nor even*, connect single notions, these properly constitute two propositions comprised under one verb.” Krüger. See note on Equit. 345.

⁵ Hence in Theocrit. Idyll vii. 23, the lark is called ἐπιτυμβίδιος. “The *tuft* was her father's grave-hillock.” Voss. See note on Pax, 380.

⁶ Cramer's Greece, vol. ii. 412: “Pausanias says that the Dioscuri were especially worshipped there.” Suid. v. Κεφαλῆθεν. “A pun on Κεφαλαί, a name of one of the δῆμοι, of the tribe Acamantis.” Felton.

EPOPS. Is not, then, the kingdom rightly theirs, pray, it they had an existence prior to the earth, and prior to the gods, inasmuch as they are the oldest?

EUEL. Aye, by Apollo! therefore, it behoves you very much henceforth to cherish your beak; ¹ Jove will not quickly restore the sceptre to the wood-pecker.

PISTH. Of this, therefore, there are many proofs, that, not the gods, but the birds, were rulers and kings over men in ancient times. For example, I will first point out the cock to you, how he was sovereign and ruler over the Persians, before all, *before* Darius and Megabyzus. So that he is still called the Persian² bird, from that his dominion.

EUEL. On this account, then, even now, he only of the birds struts about with the turban³ erect upon his head, like the great king.

PISTH. And so powerful was he, and great, and strong at that time, that still even now, on account of that power of his at that time, when he merely crows at dawn,⁴ all jump up to their work—braziers, potters, tanners, shoemakers, bathmen, corn-factors, lyre-turners, and shield-makers: and they⁵ trudge off having put on their shoes in the dark.

EUEL. Ask this of me,⁶ for I lost my cloak of Phrygian wool, unhappy man, through him. For once upon a time having been invited to a little child's tenth-day feast,⁷ I was

¹ "Not for the purpose of snatching the sceptre from him with it, but that the beak itself may serve for a sceptre." *Voss.*

² Dindorf refers to *Athen. lib. ix. p. 374, D., xiv. p. 655, A.* Vide *infra*, vs. 707.

³ "An idea may be formed of the extraordinary size of the turbans worn by the great men of Sinde, from the fact of some of them containing upwards of eighty yards in length of gauze. It is usually from eight to twelve inches in width." *Pottinger's Travels in Beloochistan and Sinde*, p. 368. "He wore that distinguishing badge of royalty, a *jika*, on his cap." *Hajji Baba in England*, vol. i. p. 249.

⁴ "Read νόμον ὀρθρινόν. See *Eccles. 741.*" *Porson.*

⁵ "And shuffle their shoes on before it is light, To trudge to the workshop." *Frere.*

Cf. *Monk, Alc. 273*, and note on *Eccles. 275.*

⁶ Liddell cites *Nub. 641. Soph. Rex, 1122. Hom. Od. iv. 347; ix. 364.*

⁷ Vide *infra*, vs. 922,

οὐκ ἄρτι θύω τὴν δεκάτην ταύτης ἐγώ,
καὶ τοῦνου', ὥσπερ παιδίῳ. νῦν δὴ θέμην;

taking a drop in town, and was just dropping asleep; and before the others went to supper, this fellow then crowed; and I, having fancied it was dawn, set out for Alimus;¹ and I was now peeping out beyond the wall, when a footpad strikes me on the back with a club; and I fell down, and was going to hollo; but he *in the mean time* stole my cloak.

PISTH. The kite, then, at that time was ruler and king over the Greeks.

EPOPS. Over the Greeks?

PISTH. And he was the first,² too, who taught them when he was king to prostrate themselves before the kites.³

EUEL. Aye, by Bacchus! at any rate I rolled over on beholding a kite; and then, being on my back, I gulped down an obolus⁴ as I was gaping; and then I dragged home my pouch empty.

PISTH. Of Egypt, again, and the whole of Phœnicia, a cuckoo was king; and when the cuckoo cried "cuckoo," then all the Phœnicians used to reap their wheat and their barley in the fields.

EUEL. There then we have⁵ the proverb in its true meaning: "Cuckoo! to the field, you circumcised."⁶

PISTH. And they held so powerful a sway, that if any one *was* king in the cities of the Grecians, an Agamemnon or a

¹ Noted as the birth-place of Thucydides. It was a deme of the tribe of Leontis. From Demosthenes we learn that it was 35 stadia from Athens. See Cramer's Greece, vol. ii. 368.

² "The ordinal adjectives, as πρότερος, πρώτος, ὕστερος, ὕστατος, when annexed predicatively, denote the order amongst several notions in which *that* act belongs to the notion mentioned; while the corresponding adverbs, πρότερον, πρώτον, ὕστερον, define the order in which, amongst several actions of the same subject, the action mentioned took place. Thus, πρώτος Μεθύμνη προσέβαλε, *he was the first who attacked Methymne*; πρώτη Μ. πρ., *Methymne was the first place which he attacked*; πρώτον Μ. πρ., *his first act was the attack upon Methymne*. In the same way μόνος and μόνον are to be distinguished; though we sometimes find μόνον where we might have expected μόνος." Krüger.

³ Schol. ἕαρος φαινομένου ἰκτινος φαίνεται εἰς τὴν Ἑλλάδα, ἐφ' ᾧ ἡδόμενοι κυλίνδονται ὡς ἐπὶ γόνυ. Vide *infra*, vs. 713.

⁴ Vide Eccles. vs. 818. Vesp. 790.

⁵ See Krüger, Gr. Gr. § 51, 7, obs. 11; and see notes on Ran. 318. Vesp. 451.

⁶ The Egyptians, Syrians, and Phœnicians circumcised, but only as a mark of cleanliness. Vide Horne's Crit. Introd. i. 175. Ed. vi.

Menelaus, a bird was wont to sit upon¹ their sceptres, sharing whatever² bribe he received.

EUEL. Now I was not aware of this; and in truth wonder used to take me, when some Priam came forth in the tragic representations with a bird: but it appears it was standing and watching what bribe Lysicrates³ took.

PISTH. And what is the most striking of all, Jove, the present monarch, stands⁴ with an eagle upon his head, because he is a king: his daughter, again, with an owl;⁵ and Apollo, as a servant, with a hawk.⁶

EUEL. By Ceres, you say this well. On what⁷ account, then, have they these birds?

PISTH. In order that, when any one sacrifices, and then, as the custom is, gives the entrails into their hands, they may receive the entrails before Jove. And no man on those days used to swear by a god,⁸ but all by birds. And still even now Lampon swears by the goose when he practises any⁹ deceit. So great and holy did they all think you in former times; but now they *think you* slaves, fools, and Maneses.¹⁰ And they shoot at you, even¹¹ like those who are

¹ Vide Herod. lib. i. 195; Pindar Pyth. i. 10; Gray's Progress of Poesy. For *καὶ*, cf. 728, and note on Nub. 840.

² *ἰ. e. τούτου*, ὅ. See Krüger, Gr. Gr. § 51, 10, obs. 2.

³ Vide Eccles. 629, 736. Scholiast: "Οὗτος δὲ στρατηγὸς ἐγένετο Ἀθηναίων, κλέπτῃς τε καὶ πανούργος." For the construction, see Krüger, Gr. Gr. § 61, 6, obs. 2.

⁴ "The words here used apply to the statue of Zeus, ἑστήκειν being constantly thus used by the Attic writers." Felton. Comp. 566, 568. Krüger, Gr. Gr. § 57, 1, obs. 1.

⁵ Vide Equit. vs. 1093. *γλαῦκ'* is an accusative governed by ἔχων (vs. 515); see note on Plut. 689.

⁶ "Æschylus, (Eum. 15,) in the admirable version of O. Müller, says, 'Zeus seines Vaters Mund ist Loxias.'" Droysen.

⁷ "This speech seems more properly to belong to the *Ηοορὸς*." Frere.

⁸ See Krüger, Gr. Gr. § 53, 10, obs. 3. Harper's Powers of the Greek Tenses, p. 85. Porson, Phœn. 412. Brunck, Soph. Phil. 290. Cf. vs. 506, *supra*, and Pax, vs. 1200. For οὐδεὶς ἀνθρώπων, see Elmsl. Med. 241; Porson, Advers. p. 251; Mus. Crit. i. p. 187, 368; Herm. Ajax, 977; Reisig, Com. Crit. Col. p. 243. οὐδεὶς (or τις) ἀνθρώπος is very rare. See note on vs. 1266.

⁹ Demosth. c. Aristocr. p. 421, ἐξαπατώντων τε τῶν Λακεδαιμονίων.

¹⁰ "Servile nomen, servum vel famulum quemlibet notans. Lys. 908, 1213. Pax, 1146. *Μαρία, serva, ancilla*, Thesm. 728. Ran. 1345." Brunck's Index. Cf. vss. 1311, 1329, *infra*. For the plural, see Krüger, Gr. Gr. § 44, 3, obs. 7. ¹¹ "ἡδη = *sogar*." Bothe.

mad; and every bird-catcher sets snares, traps, limed-twigs, springes, meshes,¹ nets, and trap-cages for you in the temples; and then they take and sell you in heaps; and they, *the purchasers*,² feel and buy you. Neither, then, supposing they please to do this, do they roast and serve you up *merely*, but they grate over you cheese, oil, laserpitium, and vinegar; and having mixed another sauce, sweet and oily, then they pour this³ scalding hot over you, as if carrion.

CHO. O man, you have brought words by far, indeed, by far, indeed, most grievous! - How I deplore the baseness⁴ of my fathers, who, when their forefathers had transmitted these honours to them, annulled them to my injury! But you have come to me at the intervention of some deity, and by some happy chance as my preserver. For I shall dwell⁵ in safety if I intrust to you my nestlings and myself. But do you, being present, inform us what we ought to do; since it is not worth our while to live, if we shall not by all means recover our kingdom.⁶

PISTH. Well now, then, in the first place I admonish you that there should be one city of the birds;⁷ and then to wall up the whole air⁸ round about, and all this here that lies between, with great baked bricks, like Babylon.⁹

¹ Cf. vs. 194, *supra*.

² For a similar construction, cf. vs. 492, *eupra*.

³ Cf. Krüger, Gr. Gr. § 53, 6, obs. 3. We have here an example of *kai* in the apodosis. It is to be neglected in translating. Cf. Eq. 592. Lys. 560. Nub. 624, and *infra*, vs. 1456. So Hom. Il. A. 478. The same unemphatic use of *ὑμεῖς αὐτοὶ* will be found in vs. 730. and Vesp. 65.

⁴ Eur. Iphig. Taur. 676, *καὶ δειλίαν γὰρ καὶ κάκην κεκτήσασθαι*.

⁵ "The word dwell, in our language, according to the old use of it, answers precisely to *οικήσω*; 'do good and dwell for evermore,' Psalm xxxvii. 27; meaning simply to 'abide,' or 'live.'" Carey. Vide Thucyd. lib. iii. 48.

⁶ "Denn werth nicht ist es zu leben,

Wenn wir unsere altsouveraine Gewalt

Nicht wiedererwerben, wie recht ist." Droysen.

⁷ "Eine Stadt für sammtliche Vögel." Droysen.

⁸ The local traditions of Borrowdale speak of a similar attempt on the part of its inhabitants, namely, to wall in the cuckoo; the failure of which is said to have drawn from one of the discomfited dalesmen the remark that, "If we hed hed nobbut ya steen mair, it wad hae deen."

⁹ Vide Herod. lib. i. 170, &c.; Ovid Met. iv. 57,

"Dicitur olim

Coctibus muris cinxisse Semiramis urbem."

EPOPS. O Cebriones and Porphyryon ! How terrible the city !

PISTH. And then, if this *wall* be raised, that you demand back the empire from Jove ; and if he refuses, and be not willing, and do not immediately confess himself in the wrong,¹ that you declare² a sacred war against him, and forbid the gods to pass through³ your district, when lecherous, as formerly they were accustomed to go down to debauch their Alemenas,⁴ and their Alopes, and their Semeles. But if they should go to them, that you put a seal upon their breeches, in order that they may not any longer meddle with them. And I advise you to send another bird as herald⁵ to men, henceforth to sacrifice to the birds, since the birds have the rule. And then, after this again, to the gods : and assign to the gods,⁶ individually, in a suitable manner, some one of the birds, which accords with *that god*. If any one sacrifice to Venus, let him offer wheat to the coot ;⁷ and if any one sacrifice a sheep to Neptune, let him dedicate wheat to the duck ; and if any one sacrifice to Hercules,⁸ let him offer honied cakes to the gull ;⁹ and if any one sacrifice a ram to king Jove, the wren is the

¹ Cf. Eur. Heraclid. 706. "It occurs three times in Herodotus : iii. 25 ; vii. 130 ; viii. 29. Only twice in the Attic poets. It signifies *infirmiorem suam nosse*." *Elmsley*.

² "Einzeln steht *πρωδάω* für *πρωανδάω* Ar. Vög. 556." *Krüger*. See Thuc. i. 112.

³ See *Krüger*, Gr. Gr. § 67, 12, obs. 3.

⁴ See *Krüger*, Gr. Gr. § 44, 3, obs. 7.

⁵ See *Krüger*, Gr. Gr. § 57, 3, obs. 1. *Kön*, Greg. Cor. p. 331.

⁶ "Who applies to the gods with an offering made,
Shall begin, with a previous offering paid
To a suitable bird, of a kind and degree
That accords with the god, whosoever he be.
In Venus's fane, if a victim is slain,
First let a sparrow be feasted with grain.
When gifts and oblations to Neptune are made,
To the drake let a tribute of barley be paid." *Frere*.

For καὶ ἑκάστον, see *Krüger*, Gr. Gr. § 60, 8, obs. 4.

⁷ Vide Athen. lib. vii. p. 325, B., καὶ Ἀφροδίτῃ φαλαρίδα, ὡς Ἀριστοφάνης ἐν Ὀρνίσι, κατὰ συνέμφασιν τοῦ φαλλοῦ. καὶ τὴν νῆτταν δὲ καλουμένην Ποσειδῶνι τινες οἰκιοῦσι. Cf. ix. p. 393, C., p. 395, E. According to Franz, the *water-hen*.

⁸ Dawes, Miscell. Crit. p. 338 : "Aristophanes never lengthens the middle syllable of Ἡρακλῆς : the tragedians very rarely shorten it."

⁹ Vide Athen. lib. x. p. 411, C., τοιοῦτον οὖν αὐτὸν ὑποστησάμενοι ταῖς ἀδηφαγίαις καὶ τῶν ὀρνέων ἀποδεύκασιν αὐτῷ τὸν λάρον, τὸν προσαγορευόμενον βουφάγον.

king,¹ to whom he ought to slay a male ant before Jove himself.

EUEL. I like² your slaughtered ant! Now let the mighty Jove thunder.

EPOPS. Why, how will men think us gods, and not jackdaws, who fly and have wings?

PISTH. You talk nonsense; even Mercury, by Jove, god³ as he is, flies and wears wings, and very many other gods. For example, Victory flies with golden pinions; and, by Jove, Cupid⁴ too. And Homer asserted that Iris was like to a timorous dove.⁵

EPOPS. But will not Jove thunder and send his winged thunderbolt against us?

PISTH. If therefore, through ignorance, they think you to be nothing, but *think* these to be gods, these in Olympus, then it behoves a cloud of sparrows and of rooks, raised aloft, to swallow up their seeds from their fields; and then let their Ceres measure out wheat to them when they are hungry.

EUEL. She will not be willing, by Jove, but you will see her offering excuses.

PISTH. Let your crows, again, for a proof,⁶ peck out the eyes of their poor team, with which they plough up their lands, and of their sheep: then let Apollo,⁷ as he is a physician, cure them: but his manner is to serve for hire.

¹ The Germans still call it *der Zaunkönig*.

² Cf. Eq. 696. Nub. 174, 1240. Pax, 1065, and *infra*, 880. For the different forms of Ζεύς, see Rose's inscriptions, p. 63; Dawes, M. C. p. 145.

³ "I saw young Harry,—with his beaver on,
His cuisses on his thighs, gallantly arm'd,—
Rise from the ground like feather'd Mercury."

Shakspeare, Henry IV. Part i. act iii.

⁴ "That very time I saw (but thou couldst not)
Flying between the cold moon and the earth,
Cupid all arm'd."—A Midsummer Night's Dream.

For the wings of Victory, see the fanciful lines in Athen. lib. xiii. p. 563, B., ending with

τὰς δὲ πτέρυγας ἃς εἶχε τῇ Νίκῃ φορέειν
ἰδοσαν, περιφανὲς σκῦλον ἀπὸ τῶν πολεμίων.

⁵ "Homer does not say this of Iris, but of Hera and Athena; see II. E., vs. 778." *Droysen*.

⁶ "Zum Beweis dass euer die Macht sei." *Droysen*.

⁷ "And leave them stone blind for Apollo to cure:
He'll try it; he'll work for his salary, sure." *Fraser*.

EUEL. Don't let it be done before I sell my pair of little oxen first!

PISTH. But if they consider you a god, consider you Life, consider you Earth, consider you Cronus, consider you Neptune, all good things shall be present to them.

EPORS. Tell me, pray, one of the good things.

PISTH. In the first place, the locusts shall not eat up their vines, but one¹ company of owls and kestrels shall destroy them. Then the emmets and gall-insects² shall not always eat up their figs, but one flock of thrushes shall gather them all up clean.

EPORS. But whence shall we give them wealth? for they are very fond of this.

PISTH. These shall give to them the precious metals when³ consulting by auguries, and shall discover to the diviner the profitable merchandises; so that⁴ none of the ship-masters shall perish.

EPORS. How shall he not perish?

PISTH. Some one of the birds shall always foretell to him that consults⁵ them about the voyage; "Now sail not, there will be a tempest. Now sail, gain will ensue."

EUEL. I'll procure a merchant-vessel and become a ship-master, and will not stay amongst you.

PISTH. And they shall show to them the treasures of money, which the men of former times laid up; for these know. Certainly all say thus, "No one knows of my treasure, except it be some bird."⁶

¹ "λόχος εἷς, *una turma*, as Hemsterhuis rightly translates it. Sc (vs. 591) ἀγέλη μία." Porson.

² A remarkable violation of Mr. Sharp's canon. Cf. Eccles. 702.

³ i. e. "Per auguria metalli fodinas quærere." Such is the custom of miners in the present day, particularly with the Cornish ones and their withy switches. This, by the by, is a custom of great antiquity. Vide Herod. lib. iv. 67, Μάντιες δὲ Σκυθίων εἰσι πολλοί, οἱ μαντεύονται ῥάβδοις ἰτείνῃσι πολλῶσι ὥδε, κ. τ. λ.

⁴ Cf. note on vs. 520, *supra*.

⁵ One would rather have expected πῶ μαντ. See note on Lys. 556.

⁶ Porson, Præf. ed. Scholæf. p. 45, reads ὥστε, as 485, 488, 596. Elmsley supposes some scolion to be here alluded to, and would read, ἀδοῦσι γε τοι τὰδε πάντες. "This was the beginning of a Greek song. It reminds one of *Walter von der Vogelweide*,

'Was er mit mir pfläge, niemer niemen
Bevinde daz wan er und ick

EUEL. I will sell the merchant-vessel, I will procure a mattock, and dig up the urns.

EPOPS. But how will they give health to them, which dwells with the gods?

PISTH. If they be prosperous, is not this great¹ good health? Be well assured that absolutely no one is in good² health when he is unprosperous.

EPOPS. But how will they ever arrive at old age? for this dwells in Olympus; or must they die when little children?

PISTH. No, by Jove, but the birds shall add three hundred years more to them.

EPOPS. From whom?

PISTH. From whom? from themselves. Do you not know that the cawing-crow lives five³ generations of men?

EUEL. Oh my! how much better are these than Jove to reign over us!

PISTH. Are they not by much? And in the first place, it is not requisite that we build them stone temples, or furnish those with golden gates, but they will dwell under thickets and little holm-oaks. An olive-tree, again, will be the temple⁴ of the august birds; and we shall not go to Delphi or to Ammon, and sacrifice there, but we will stand amid the arbutus and the wild olives with barley and wheat, and pray to them, holding up our two hands, to grant us some share of blessings. And these shall immediately be ours, when we have thrown to them a little wheat.

CHO. O you who turn out far the dearest⁵ of old men to

Und ein kleinez Vogellin;—

Tandaradei—daz mak wol getriuwen sin.'" *Droysen.*

¹ See note on Lys. 134.

² Berg. quotes the following passage from Sophocles' *Creusa*:

εἰσὶ δ' οἵτινες
αἰνοῦσιν ἄνθρωπον ἄνδρ', ἐμοὶ δ' οὐδεὶς δοκεῖ
εἶναι, πένης ὦν, ἄνθρωπος, ἀλλ' αἰὲν νοσεῖν.

³ "The saying quoted by Plutarch (De Or. Def.) from Hesiod was, that the crow lives *nine* generations of man." *Felton.*

⁴ "The most exalted and divine
Will have an olive for his shrine." *Frere.*

⁵ This is an example of a somewhat rare usage, what ought to have appeared as a subjective predicate, being converted into an objective attribute, already existing independently of thought or condition. Theoc. xvii. 66, ὀλβιε κῶρε γένοιο, instead of ὀλβιος γένοιο, ὦ κῶρε. Soph. Aj. 695, ὦ Πάν, ἀλίπλαγκτε φάνηθι, instead of

me, from the most hateful! it is not possible that I can ever willingly dissent from your judgment any more. Elated at your words, I vow and swear,¹ if you make a unanimous compact with me, just, guileless, and sacred, and go against the gods, entertaining views in harmony with me, that the gods shall not henceforth for a long time² use my sceptre. But whatever it is requisite to effect by strength, for this we will take our post; whatever, on the other hand, it is requisite to plan with judgment, all these depend on you.

ΕΡΟΣ. And in truth, by Jove, it is no longer time for us to slumber or to loiter like Nicias, but we must do something as quick as possible. In the first place come into my nest, and my dry twigs, and the sticks which are here, and tell us your name.

ΠΙΣΤΗ. Well, 'tis easy; my name is Pisthetairus.

ΕΡΟΣ. And his?

ΠΙΣΤΗ. Euelpides from Crius.

ΕΡΟΣ. Well, welcome, both of you!³

ΠΙΣΤΗ. We accept it.

ΕΡΟΣ. Then come in hither!

ΠΙΣΤΗ. Let us go! do you take and lead us in!

ΕΡΟΣ. Come!

ΠΙΣΤΗ. (*starting back*). But, bless my soul!⁴ retire back again hither! Come, let me see; tell us, how shall I, and this man here, who don't fly, consort with you who do?

ἀλίπλαγκτος φάνηθι. See Seidler, Eur. Tro. 1229. Schäfer, ad Apoll. R. p. 193. Herm. Soph. Aj. 680. Class. Journ. xvi. p. 353 Mus. Crit. ii. p. 47.

¹ See Krüger, Gr. Gr. § 53, 6, obs. 3.

² "Das Herz voll Lust bei deinem Wort geschwellt,

Sei dies mein Drohen, mein Geloben dies:

Wenn du mit mir so vereint

In unbetrüglich, treu, gerechtsamem Vertrag

Wider die Götter gehst

Mir gleich gesinnt, so sollen nicht

Die Götter fürder lange Frist

Unser Scepter schänden." *Droysen*.

³ "Seid willkommen mir denn beide!" *Droysen*.

"Well, you're welcome—both of ye," *Frere*, who adds in a note, "There is a momentary pause in the invitation, before they are both included in it."

⁴ See note on Vesp. 524; and cf. Pax. 879. Lys. 921, 927. *Æolosic. Fragm.* 1.

EPOPS. Very well.

PISTH. Consider now how it is recorded in the fables of *Æsop*¹ about the fox,² that once upon a time he disastrously joined partnership with an eagle.

EPOPS. Fear nothing, for there is a certain little root, by the eating³ of which you will both of you become winged.

PISTH. Under these circumstances let us enter. [*To the stage-attendants.*] Come now, Xanthias and Manodorus, take up our baggage.⁴

CHO. Hollo you! you I call! you I call!

EPOPS. Why do you call?

CHO. Lead these in with you and give them a good breakfast; but bring out hither and leave with us the sweet-strained nightingale, harmonizing with the Muses, that we may play with her.

PISTH. O do at any rate accede to them in this, by Jove! bring forth the little bird from the flowering rush!⁵ bring her out here, by the gods,⁶ that we also may see the nightingale.

EPOPS. Well, if it seems good to you, I must do so. My *Progne*,⁷ come forth, and show yourself to the strangers.⁸

PISTH. O highly-honoured Jove, how beautiful the little bird is! how delicate! how fair!⁹

EUEL. Do you know that I should like to rumple her feathers?

PISTH. What a quantity of gold¹⁰ she wears, like a virgin!

¹ The *fable* is at present found in Archilochus, ed. Liebel, p. 166.

² τὴν ἀλώπηχ' depends (not on ὄρα, but) on εἶναι λεγόμενον, which = λέγουσι. See Krüger, Gr. Gr. § 61, 6, obs. 3. The sentence should have stood, ὄρα ὡς λέγουσιν, ὡς ἡ ἀλώπηξ, &c., but the order is altered by *anticipation*, as in Nub. 1148. See note on 1270, *infra*, and on Nub. l. c.

See Krüger, Gr. Gr. § 51, 9, obs. 2. "Vs. 654 is from the *Prometheus* of *Æschylus*." *Droysen*.

⁴ "Unser Gepäck." *Droysen*. Cf. Ran. 595.

⁵ "Thee, chantress, oft the woods among,
I woo to hear thy evening song." *Milton*.

⁶ See Krüger, Gr. Gr. § 68, 37, obs. 2.

⁷ Comp. *Æsch.* Pers. vs. 161, and note on Ran. 40.

⁸ A female performer on the flute (see note on vs. 203) now enters dressed as a bird, and with a bird-mask (674) covering her face.

⁹ Cf. *Equit.* 269.

¹⁰ Comp. Pax, 876, 1192, 1198. *Eq.* 1219. Krüger, Gr. Gr. § 50, 1, obs. 1, and note on *Thesm.* 1099

EUEL. Methinks I could even kiss her.

PISTH. Nay, you unlucky fellow, she has a beak with two little points.

EUEL. Well then, by Jove, one ought to peel off the husk¹ from her head like an egg, and then kiss her in this way.

EPOPS. Let us go.

PISTH. Do you lead us, pray, and success attend us!²
[*Exeunt Epops, Pisthetairus, and Euelpides.*]

CHO. O thou dear, thou tawny companion,³ nightingale, partner of all my songs, O thou dearest of birds! thou hast come, hast come, hast appeared bringing to me a pleasing voice! Come, O thou that playest the beautifully sounding flute, with the notes of spring, lead off the Anapæsts.⁴ [*The nightingale gives a prelude on the flute.*]

PARABASIS.

Come now, ye men, in nature darkling, like to the race of leaves, of little might, figures of clay, shadowy feeble tribes, wingless creatures of a day, miserable mortals, dream-like men, give your attention to us the immortals, the ever-existing, the ethereal, the ageless, who meditate eternal counsels, in order that when you have heard every thing from us accurately about things sublime,⁵ the nature of birds, and the

¹ "Alluding to the mouth-band she had on to assist her in fluting, (Vesp. 582,) which he proposes to strip off like an egg-shell." *Droysen*. The allusion is rather to her mask.

² Cf. vs. 435, *supra*.

³ *Æschyl. Agam. vs. 1111, ed. Scholef.*

οἷά τις ξυυθὰ
'Ακόρετος βοᾷς, φεῦ, ταλαίναϊς φρεσὶν
'Ιτυν, 'Ιτυν, στένουσ', ἀμφιθαλῇ κακοῖς
'Αηδῶν βίον.

"O lovely sweet companion meet,
From morn to night my sole delight,
My little, happy, gentle mate,
You come, you come, O lucky fate!
Returning here with new delight,
To charm the sight, to charm the sight,
And charm the ear.

Come then, anew combine
Your notes in harmony with mine,
And with a tone beyond compare
Begin your anapæstic air." *Frere*.

⁴ I would refer the reader who wishes for higher information on

origin of gods and rivers, of Erebus and Chaos, you may henceforth bid Prodicus¹ from me² go weep, when you know them accurately.

At first Chaos was, and Night, and dark Erebus, and wide Tartarus; nor was there earth, or air, or heaven; but first of all black-winged Night lays a wind-egg³ in the boundless bosom of Erebus, from which in revolving time sprang the much-desired Eros, glittering⁴ as to his back⁵ with golden wings, like to the swift whirlwinds. And he having cohabited with winged nocturnal Chaos in wide Tartarus, hatched our race, and first led them forth to light. And previously the race of immortals was not, till Eros commingled all things. But when the one was commingled with the other, heaven came into being, and ocean, and earth, and the unperishable race of all the blessed gods. Thus are we by far the most ancient of all gods. Now that we are children of Eros is clear by many *proofs*; for we fly, and are present with lovers.⁶ And lovers⁷ have through our influence prevailed upon many beautiful boys near the completion of their

the subject here satirized in the Poet's Comedy, to that valuable fasciculus of notes appended to Burton's Bampton Lectures, Lect. ii. p. 260—310.

¹ "Prodicus, in fact, was a modern natural philosopher, and at that time the fashion at Athens. All these questions on the origin of things were much discussed by the poets and philosophers." *Droysen*.

² "Den Prodicos dann meinthalb hinwünscht, wo Geheul ist." *Voss*.

³ Hence Darwin, in his *Botanic Garden*:

"Thus when the egg of night, on Chaos hurl'd,
Burst, and disclosed the cradle of the world;
First from the gaping shell refulgent sprung,
Immortal Love, his bow celestial strung;—
O'er the wide waste his gaudy wings unfold,
Beam his soft smiles, and wave his curls of gold;
With silver darts he pierced the kindling frame,
And lit with torch divine the ever-living flame."

⁴ Vide Schleusner, Lex. in N. T.; Hom. Il. iii. 392,

Κείνος ὅγ' ἐν θαλάμῳ καὶ δινώτεσσι λέχεσσι
Κάλλει τε στίλβων καὶ εἵμασιν.

⁵ "Accusativus Respectus." See Krüger, Gr. Gr. § 46, 4. Bernhardt, W. S. p. 117.

⁶ Presents of pretty birds constituted the usual gifts of lovers.

⁷ See Krüger, Gr. Gr. § 57, 1, obs. 1.

youth,¹ who had forsworn *such things*; the one by giving a quail, the other *by giving* a widgeon, another a goose, another a Persian² bird; and all the greatest blessings to mortals are from us birds. In the first place, we indicate the seasons of spring, winter, and autumn: to sow, when the screaming crane migrates to Libya; and then it tells the ship-master to hang up his rudder and sleep; and then *it tells* Orestes to weave a cloak, lest he should strip people, when shivering with cold.³ The kite, again, having appeared after this, indicates another season, when it is time to clip the sheep's vernal fleece. Then the swallow *indicates* when now it is fitting to sell the cloak, and purchase some light summer dress.⁴ And we are to you Ammon, Delphi, Dodona, Phœbus Apollo; for you consult the birds first, and then turn yourselves to every thing,⁵ to commerce, and to gaining a livelihood, and to marriage; and you consider all things a bird, as many as decide about divination. With you a word is "a bird;"⁶ and you call a sneeze "a bird," a sudden meeting "a bird," a sound "a bird," a servant "a bird," an ass "a bird." Are we not manifestly a prophetic Apollo to you? If,⁷ therefore, you consider us gods, you will be able to use us as⁸

¹ "Noch in der Neige der Tugend." *Droysen*.

² Cf. vs. 485, *supra*.

³ Vide Eccles. vs. 668, οὐκ ἀποδύσουσ' ἄρα τῶν νυκτῶν; 670, ἦν δ' ἀποδύγ' αὐτὸς δώσει. "This clothes-stealer, who is censured by Aristophanes in other passages also, (*infra*, vs. 1491. Ach. 1167,) appears to have been of good family. His father was Timocrates, his brother Aristoteles. He was general about the year 426, and later one of the Thirty." *Droysen*.

⁴ Vide Athen. lib. vi. p. 256, F., ὁ μὲν εἰς ἐπὶ τῆς κλίνης πρὸς πεδῶν καθῆστο, τοὺς τοῦ μαιρακίου πόδας ἐπὶ τοῖς αὐτοῦ γόνασι λεπτῶ ληδία συνημφιακῶς. Compare Becker's Charicles, scene xi. excursus i.

⁵ "Denn zuerst stets fragt ihr die Vögel um Rath, Und nehmet sodann das Geschäft vor." *Droysen*.

"Read πρὸς τάργα. See Herod. i. 97. Thuc. ii. 40. Cratinus ap. Schol. ad Vesp. 1021." *Porson*.

⁶ As ὄρνις also signified an omen. So *avis* and *ales* in Latin.

⁷ "Here begins the so-called μακρόν or πνίγος, which had to be recited in one breath without any concluding catalexis, so as to choke the reciter; hence the second name." *Droysen*. "The series of short lines at the end of a Parabasis was to be repeated with the utmost volubility, as if in a single breath." *Frere*.

⁸ See Krüger, Gr. Gr. § 57, 3, obs. 1, and note on Plut. 314.

prophets, Muses, breezes,¹ seasons, winter, summer, moderate heat: and we will not run away and sit aloft with solemn airs among the clouds, like² Jove, but being present, we will give to you, to your children, to your children's children, health and wealth, happiness, life, peace, youth, laughter, dances, feasts, and bird's³ milk; so that it shall be your lot to be wearied by the good things:⁴ to such a degree shall you all grow rich.

Muse of the brake, tio, tio, tio, tio, tio, tio, tiotix,⁵ of varied note,⁶ with whom, in the glens and mountain-tops, tio, tio, tio, tiotix, sitting on a thick-leaved ash,⁷ tio, tio, tio, tiotix, I bring forth through my tawny throat sacred strains of song to Pan, and majestic dances to the Mountain Mother,⁸ tototo-totototototix, whence Phrynichus,⁹ like a bee, used to feed upon the fruit of ambrosial songs, ever bringing a sweet strain, tio, tio, tio, tiotix.

If any of you, spectators, wishes henceforth to pass¹⁰ his life amongst the birds, living pleasantly, let him come to us.

¹ "Instead of the words *αὔραις, ὥραις*, one ought perhaps to read *σαύλαις ὥραις*: otherwise, in the recapitulation of the great promises, the pleasures of love will be wanting." *Droysen*.

² "Jupiter, the cloud-collector, cannot see what is needful for clouds." *Voss*. On *ὡςπερ καὶ*, see notes on *Pax*, 350, 363.

³ *Vide Athen. lib. ii. p. 57, D., ix. p. 387, B., viii. p. 371, C.* In the latter passage it is applied to a plant—*ἡδ' ὅπερ ὀρνιθοῦς κλείεται γάλα*.

⁴ "Your only distress, shall be the excess

Of ease and abundance and happiness." *Frere*.

⁵ "We see here a comic imitation of the Tragic Choruses of Phrynichus, a poet older than Æschylus, of whom Aristophanes always speaks with respect, as an improver of music and poetry." *Frere*.

⁶ "Sangesreiche." *Droysen*. This is better than Brunck's "*versicolor*," which is scarcely true to nature. Cf. *Hesiod, Op. 201*.

⁷ "This word *μελίας* is chosen merely for its similarity in sound to *μέλος*." *Droysen*.

⁸ "Cybele; she held dances in the mountains, attended alway by Pan; whence Pindar calls him, '*The associate of the great mother*.'" *Droysen*.

⁹ See Bentley's *Phalaris*, pp. 255, 269: in p. 261, all the Phrynichuses are enumerated.

¹⁰ *Vide Athen. lib. x. p. 458, B., ἐπὶ τοῖς παροῦσι τὸν βίον διάπλεκε*. Cf. *Plato Legg. vii. p. 806*. Shakspeare's *All's Well that Ends Well*, act iv., "The web of our life is of a mingled yarn, good and ill together."

For as many things as are disgraceful here, being restrained by law, all these are honourable with us the birds. For if here it is disgraceful by law¹ to beat one's father, this is honourable there with us, if one runs to his father and beats him, and says, "Raise your spur, if you will fight." But if any of you chances to be a branded runaway, with us he shall be called the variegated attagen. And if *any one* chances to be a Phrygian, no less than Spintharus,² here he shall be a finch,³ of the race of Philemon. And if any one is a slave, and a Carian, like Excecestides, let him get grandfathers⁴ among us, and his clansmen shall appear. But if the son of Pisias⁵ wishes to betray the gates to the disfranchised, let him become a partridge, the chick of his father; since with us it is in no wise disgraceful to escape like a partridge.

Thus the swans,⁶ tio, tio, tio, tio, tio, tio, tiotix, exciting at the same time a mingled noise with their wings, chanted Apollo, tio, tio, tio, tiotix, sitting on the banks along the river Hebrus, tio, tio, tio, tiotix, and through the ethereal cloud the cry passed, and the spotted⁷ *animals* cowered, and the

¹ "The penalty inflicted by law was the loss of a hand, or stoning to death." *Voss*.

² "Of Spintharus and Philemon we know nothing further. It is certain they were persons of some consequence, as Aristophanes here casts a suspicion upon them as having been slaves." *Droysen*.

³ "A finch." Græcè *φρυγίλος*. Of the same tribe as the *σπίνοι* in Athen. lib. ii. p. 65, C.

⁴ Comp. Ran. 418. *πάππος* is also the name of a certain bird. "There is, therefore, a pun upon the expression, besides the ludicrous inversion of the order of nature which the literal meaning implies." *Felton*. "Qui Athenis peregrinitatis accusabantur, avos et tribules nominare debebant, ut appareret, cives ipsos esse." *Bathe*. See Liddell's Lex. voc. *φύω*.

⁵ "Nothing is known with certainty about either Pisias or the act alluded to." *Scholias*.

• "Thus the swans in chorus follow,
On the mighty Thracian stream,
Hymning their eternal theme,
Praise to Bacchus and Apollo:
The welkin rings with sounding wings,
With songs, and cries, and melodies,
Up to the thunderous Æther ascending." *Frere*.

⁷ There is some error in the text here, which cannot, I fear, be excused as a mal-position of the copula. "Expunge *τε*, and read *τὺλα τὰ*." *Bentley*.

tribes of wild beasts, and a breathless¹ calm stilled the waves, totototototototitix, and all Olympus resounded, and astonishment seized the kings,² and the Olympian Graces and Muses shouted aloud the strain, tio, tio, tio, tiotix.

There³ is nothing better, or more pleasing, than to get wings. For example, if any of you spectators were winged, and then was weary of⁴ the tragic choruses, because he was hungry, he might fly away⁵ and go home and breakfast, and then, when filled, might fly back again to us. And if any Patroclides⁶ amongst you wants to go to stool, he need not exude in his breeches, but might fly away, and having fizzled, and having rested, might fly back again. And if there is any of you, who chances to be adulterous, and then sees the husband of the woman in the senators' seats,⁷ he might flutter his wings and fly away again from you, and then, having debauched her, might return⁸ from thence and take his seat again. Is it not worth any price to become winged? since Diitrephes⁹ with only wicker wings was chosen Phylarch, and then Hipparch, and then, from being nobody, is exceedingly prosperous, and is now a tawny horse-cock.¹⁰ [*Re-enter Pisthetairus*¹¹ and *Euelpides*.]

¹ ——— "When he speaks,
The air, a charter'd libertine, is still,
And the mute wonder lurketh in men's ears,
To steal his sweet and honied sentences."

Henry V. act i.

² The *gods*, according to the Homeric usage.

³ See Twining's Notes to Aristotle's Poetic, vol. i. p. 295.

⁴ Comp. Acharn. 62.

⁵ "The scenic representations began early in the *morning*, and lasted throughout the day." *Droysen*. For this remarkable use of the aorist, see Harper's Powers of the Greek Tenses, Appendix, "The value of ἐποίησα ἄν," p. 138. Cf. vs. 1358.

⁶ Comp. Plut. 84.

⁷ "οὗτος τόπος τοῦ θεάτρον ἀνεμίνος τοῖς βουλευταῖς, ὡς καὶ ὁ τοῖς ἐφήβοις ἐφηβικός." *Scholias*t. See Liddell's Lex. in voc.

⁸ A pregnant construction. See Herm. Vig. n. 252, d. Ed. Rev. No. 32, p. 382.

⁹ "He is said to have acquired his wealth from the manufactory of willow wicker covers for wine-flasks." *Felton*. He acted as Hipparch about the year 413. See Thuc. vii. 29. He is often satirized by the comedians as a newly enriched parvenu and as an intruder.

¹⁰ He had now become a senator.

¹¹ Pisthetairus now returns to the stage in a state of extreme good humour, after partaking of the royal collation. The effects of the

PISTH. So far so good.¹ By Jove, I never yet at any time saw a more laughable affair.

EUEL. At what are you laughing?

PISTH. At your quill-feathers. Do you know to what you are most like in your feathers? To a goose cheaply² painted by contract.

EUEL. And you to a blackbird³ with its scone plucked in bowl-fashion.

PISTH. We have drawn these similes according to Æschylus⁴—"This *we* suffer not at the hands of others, but from our own feathers."

EPOPS. Come now, what ought we to do?

PISTH. In the first place to give some great and illustrious name to the city; then, after this, to sacrifice to the gods.

EUEL. I think so too.

EPOPS. Come, let me see, what shall the⁵ name of our city be?

PISTH. Would you have us call it by this illustrious⁶ name taken from Lacedæmon, Sparta?

root (vs. 654) are already seen in a pair of very promising wings. The two old men cannot refrain from laughing at each other's comical appearance.

¹ "Das war denn das!" *Droysen*. Cf. Æsch. Pr. 500, τοιαῦτα μὲν δὴ ταῦτα. "A colloquial expression = *Well, this will do!*" *Felton*.

² It occurs nearly in the same sense in Ran. 405. Cf. note on Ach. 686, and Liddell's Lex. in voc. εὐτίλεια, and συγγράφω.

³ See Liddell's Lex. voc. σκάφιον.

⁴ See Waller's lines, quoted by Porson,

"That eagle's fate and mine are one,
Which on the shaft that made him die,
Espied a feather of his own
Wherewith he wont to soar so high."

Taken from Æschylus' *Myrmidons*, Frag. 123, ed. Dindorf.

⁵ Elmsl. ad Acharn. vs. 4, reads, φέρ' ἴδω, τί ἄρ' ἡμῖν ὄνομ' ἔσται; cf. Ach. 4. Nub. 21, 787. Thes. 630. Vesp. 524. Æsch. Pers. 334. Epicharmus ap. Diog. Laert. iii. 12. Lucian, Tim. c. 45.

⁶ In Æsch. Theb. 628. Blomfield has altered τὸν ἑβδομον δὴ τόνδε, the reading of all the MSS. and editions, into δὴ τόν τ'. But besides the numerous examples in Aristophanes, (Av. 271, 359, 1702. Thes. 23. Ach. 336. Plut. 960. Nub. 8, 116, 349, 1370. Fragm. incert. 530,) I have also noticed the following: Soph. Antig. 1301, ἡ δὲ θυοθήκτος ἦδε. El. 1336, τῆς ἀπλήστου τῆσδε. Æsch. Eum. 857, (ed. Franz,) τῶν δικαίων τῶνδε. Eur. Tro. 36, τὴν ἀθλίαν τήνδε. Add Hippol. 866, 1338. Orest. 1075. Helen. 1082. Even in prose: Plato, Meno, p. 92, D., τὸν πατρικὸν τόνδε.

EUEL. O Hercules! Should I give the name of Sparta to my city? Assuredly I would not even *give it* to a bedstead, if I had a girth.¹

PISTH. What name, then, shall we give to it?

EUEL. Something very grand, from hence, from the clouds and elevated regions.

PISTH. Would you "Cloud-cuckoo-town?"²

EPOPS. Capital! capital! For the name you have devised is altogether beautiful and magnificent.³

EUEL. Is it this⁴ Cloud-cuckoo-town, where the vast riches of Theogenes and all those of Æschines are?⁵

PISTH. Aye indeed, and best of all, the plain of Phlegra, where the gods outdid the giants in vapouring.⁶

EUEL. What a fine city!⁷ What deity, then, will be protector of the city? For whom shall we full the peplus?

PISTH. Why not let Minerva be guardian of the city?⁸

EUEL. Why, how could a city any longer be well governed,⁹

¹ "Etwas von Spart anbinden sollt' Ich meiner Stadt?

Nicht meiner Bettstatt, wenn's noch anders Gurten giebt." *Voss*. Besides being the name of the city, *σπάρα* also means a *rope of spartum*, or *broom*, used for bed-cords, while *κείρια* is a *girth*, stouter than the former, also for a bedstead.

² "Wolkenkukelheim." *Droysen*.

³ See Krüger, *Gr. Gr.* § 57, 3, obs. 7. ⁴ Elmsl. ad *Acharn.* 784.

⁵ "Theogenes, it seems, and Æschines, boasting of wealth they did not possess, chose to talk of their estates in Thrace. In the last century, the West Indies was the usual locality assigned to *fabulous estates*." *Frere*. "Æschines is not the son of Lysanias, the well-known Socratic writer, but the *boaster*, the *smoke*, as they called him, (*Vesp.* 325,) the son of Sellus." *Droysen*. For Theogenes, see *Pax*, 912.

⁶ "Am ersten auch

Sind dort die Phegrafelder, wo die Götter einst

Die Giganten grossprahlhanserisch niederschmetteten."

Droysen.

Who adds in a note, "The plain of Phlegra was sometimes placed in the east, sometimes in the west, but found *nowhere*. Aristophanes means that the whole story is a boastful fiction invented to glorify the Olympians." Matthiä (§ 464) quotes this verse *λῶστον ἢ τὸ Φ.*, and explains it as a superlative = comparative.

⁷ Liddell cites *Nub.* 2. *Lys.* 83, 933. *Lys.* 1085. Cf. *Monk Alc.* 464.

⁸ "This is no doubt a *sep* to the Athenian public." *Droysen*. Cf. Krüger, *Gr. Gr.* § 54, 1, obs. 3, and § 51, 1, obs. 9. *Vesp.* 213.

⁹ Vide Elmsl. ad *Med.* 1257.

where a deity, who is a woman, stands with complete armour, and Clisthenes¹ with a shuttle?

PISTH. Who, then, will command the Pelargicon² of our city?

EPOPS. A bird from our company, of the Persian race, which is said every where to be the most terrible, the chicken of Mars.

EUEL. O master chicken! how fitted is the god to³ dwell upon rocks!

PISTH. (*to Euelpides*). Come now, do you go to the air, and serve the builders; set rubble before them; strip and temper the mortar; carry up the hod; tumble down from the ladder;⁴ station guards; constantly cover up the fire; take your rounds bearing the bell,⁵ and sleep there; and send two heralds, the one to the gods above, the other, again, from above to men below; and thence, again, to me.

EUEL. And do you⁶ remain here and be hanged for me!

PISTH. Go, my good fellow, whither I send you; for none of these things which I mention can⁷ be done without you. [*Exit Euelpides.*] And I will summon the priest to lead the procession, in order that I may sacrifice to the new gods. Boy! boy! bring⁸ the basket and the lustral water.

¹ Vide Thesmoph. vs. 235, and vs. 574, φίλαι γυναῖκες, ζυγγενεῖς τοῦ 'μοῦ τρόπου, κ. τ. λ.

² "The principal part of the city fortifications, whose garrison dwelt in the southern wing of the Propylæus, was called the *Pelargic Fort*. Aristophanes makes an untranslatable pun on it, and turns it into the *Stork-Fort*." *Droysen*.

³ Cf. vs. 610, *supra*.

⁴ "And, for the sake of a little variety, tumble down the ladder." *Felton*.

⁵ Comp. Lys. 486. Thuc. iv. 135, and vs. 1160, *infra*.

⁶ "Euelpides is vexed at these orders, and gives utterance to his vexation by repeating Peisthetairus' last words (παρ' ἐμὲ) in a *different* sense, and instead of the usual form of polite leave-taking, χαῖρε, grumbles out εἰμωζε = *Devil take you*, παρ' ἐμὲ, *for all I care*." *Felton*.

⁷ "The business can't go on without you, any how." *Felton*.

"Denn ohne dich lässt nichts von alle dem sich thun." *Droysen*. Cf. vs. 342. Pax, 125, 1114. Krüger, Gr. Gr. § 53, 7, obs. 3.

⁸ "Bringe." *Droysen*. "*Portandum suscipe*." *Bothe*. Cf. Dawes, M. C. p. 235.

CHO. I agree, I consent, I join in recommending¹ that great and solemn thanksgivings be addressed to the gods; and at the same time besides, by way of thanks, to sacrifice a little sheep. Let the Pythian cry go forth to the god, go forth! and let Charis² accompany with a song. [*A raven as flute-player plays a litany.*]

PISTH. (*to the raven*). Cease to blow! O Hercules! what is³ this? By Jove, I who have seen many strange sights indeed, have never yet seen this, a raven with a mouth-piece on.⁴ Priest, your office! sacrifice to the new gods.⁵ [*Enter a priest leading a goat.*]

PRIEST. I will do so; but where is he with the basket? Pray to bird-Vesta,⁶ and to the kite the guardian of the house, and to the birds of Olympus, and the birdesses of Olympus, all and every, cock and hen,⁷—

PISTH. O hawk⁸ of Sunium! hail, Pelargic king:

PRIEST. —and to the Pythian and Delian swan, and to Latona the Ortygian mother,⁹ and to goldfinch-Artemis——

PISTH. No longer Colænis, but goldfinch-Artemis.

PRIEST. —and to finch-Sabazius,¹⁰ and to ostrich, great mother of gods and men——

¹ See Krüger, Gr. Gr. § 56, 3, obs. 6. The whole of this ode is said to be a parody on the *Peleus* of Sophocles. Cf. note on Vesp. 316.

² Vide Acharn. 16, 866; Pac. 951.

Cf. vs. 1495, *infra*. Vesp. 183, 1509.

⁴ "Beim Himmel, vieles Wundersame sah Ich schon,
Doch solchen Mundgurtflötenbläserraben nie!" *Droysen*.

⁵ "Priest, your office:

Perform it! sacrifice to the new deities." *Frere*.

⁶ Every "establishment" had its Vesta, "*à vi stando*." Vide Ovid. Fast. vi. 300,

"Stat vi Terra sua; vi stando, Vesta vocatur.

Causaque par Graii nominis esse potest."

⁷ "Und den Olympischen Vögeln und Vögelinnen jedem und jeder." *Droysen*. It is scarcely conceivable how the audience could have sat through what must, to them, have seemed a blasphemous parody upon the religion of the state; and this, too, following so soon upon the outrage to the *Hermæ*. For the expression, comp. Dem. Cor. sub init.

⁸ A parody upon the invocation Πόσειδον Σουνιάρατε. See Eq. 560. For Πελαργικός see note on vs. 832, *supra*.

⁹ i. e. mother of quails, with a play on Ortygia, where she lay in.

¹⁰ Sabazius was the name of the *Phrygian* Bacchus, hence the pun.

CHO. Mistress Cybele! ostrich, mother of Cleocritus!¹

PRIEST. —to give² to the Cloud-cuckoo-townians health and safety, to them and to the Chians³ —

PISTH. I like the Chians always added.

PRIEST. And to the heroes, and birds, and sons of heroes, to the widgeon, and to the pelican, and to the spoonbill, and to the bullfinch, and to the heath-cock, and to the peacock, and to the horned owl, and to the teal, and to the bittern, and to the heron, and to the stormy petrel, and to the black-cap, and to the tit-mouse—

PISTH. Go to the devil! Stop calling "io! io!"⁴ To what sort of a victim, you wretch, are you inviting ospreys and vultures? Do you not see that one kite could carry this off? Begone from us, both you and your⁵ garlands; for I alone will sacrifice this myself.

PRIEST. Then, again, I must chaunt a second strain, devout and holy, over the lustral water, and call upon the blessed gods, some single one only, if you shall have enough provision; for the present victims are nothing else but beard and horns.⁶

¹ "Cleocritus was a bad actor and had legs like a turkey's." *Droysen*. Cf. *Ran.* 1437.

² *διδόναι* is governed by *εὐχεται*, vs. 865; consequently these lines should be given to the Priest, and not to the Chorus, as in Brunck's edition.

³ This is said because the Chians were staunch friends to the Athenians, and in their sacrifices it was usual to pray for the welfare of both. Vide *Schol.* in loc. Aristophanes, however, means to intimate that their friendship was all moonshine; as the result showed. See *Thuc.* viii. 4. Písthetairus in his answer refers to the Chian *wine*.

⁴ "Halte ein mit Beten! wehe mir!" *Droysen*.

⁵ Vide *Æschyl.* *Agam.* vs. 1235, ed. Scholefi.

⁶ "Then must I commence again,
In a simple humble strain;
And invite the gods anew,
To visit us—but very few—
Or only just a single one,
All alone

In a quiet easy way;
Wishing you may find enough,
If you dine with us to-day.
Our victim is so poor and thin,
Merely bones, in fact, and skin." *Freze*.

PISTH. Let us sacrifice and pray to the winged gods. [*Enter a poet reciting his poems.*]

POET. "Celebrate, O Muse, in the strains of your¹ hymns the wealthy Cloud-cuckoo-town."

PISTH. From what country is this article? Tell me, who are you?

POET. I am he that sends forth a strain of honey-tongued² hymns, a diligent servant of the Muses, as Homer has it.

PISTH. Do you wear long hair, then, pray, you slave?³

POET. No; but all we teachers are diligent servants of the Muses, as Homer has it.

PISTH. No wonder you have your coat also holy.⁴ But, poet, what the devil's brought⁵ you here?

POET. I have composed many beautiful odes on your Cloud-cuckoo-town, both Cyclian,⁶ and maidens' odes, and in Simonides' style.

PISTH. When, and how long ago,⁷ did you compose these?

POET. Long ago, long ago, indeed, have I been celebrating this city.

PISTH. Am I not even now celebrating with sacrifices its tenth⁸ day, and have just now given it its name, like a child?

POET. "But very⁹ swift is the intelligence of the Muses,

¹ Cf. Pind. Ol. viii. 55, *τῶν χερὶς ἰργασίας*. Soph. Rex, 1400, *τοῦτον αἷμα πατρός*. Plut. 33. Nub. 1202, 910.

² Vide Æschyl. P. V. 179; Il. i. 249. For *ὀτρηρός*, Il. i. 321. It is said to be from the Margites, *Μουσάων θεραπόντων καὶ ἐκηβόλου Ἀπόλλωνος*.

³ "Slaves were forbidden to wear long hair." Frere. See note on Plut. 79.

⁴ "Troth, and thy jacket has seen service too." Carey. "*ὀτρηρὸν* jocose vocat, quia erat *τετραρημίνον*." Brunch. See note on Ach. vs. 411.

⁵ "Wie verließst du dich hierher?" Droysen. "A jocose perversion, instead of *ἀνίπτης*." Felton. "What the plague has brought you here?" Frere. "By what ill luck came you hither?" Liddell. Comp. Eq. 902. Nub. 791.

⁶ Bentley's Phalaris, p. 301: "This Cyclian Chorus was the same with the *Dithyramb*, as some of these authors expressly say; and there were three Choruses belonging to Bacchus, the *Κωμικός*, the *Τραγικός*, and the *Κύκλιος*; the last of which had its prize, and its judges at the Dionysia, as the other two had. The famous Simonides won lvi. of these victories," &c.

⁷ See Krüger, Gr. Gr. § 51, 17, obs. 10.

⁸ Cf. vs. 494, *supra*. "*Sed est celerrima*." Brunch. Cf. Plut. 726, 1003; Thesm. 639. So Soph. Ajax, 1266, *ὥς ταχέϊά τις*,

like the glancing speed¹ of horses. But do thou, O father, founder of Ætna, of the same name with the divine sacrifices, give to me whatever by the nod of thy head thou wilt readily to give me."²

PISTH. This pest here will give us trouble, unless we shall give him something and get clear of him. [*To the priest.*] You there,³ you at any rate have a buff jerkin and a coat; strip and give it to the wise poet! Take the jerkin! You appear to me to be altogether shivering with cold.

POET. (*putting on the jerkin*). This gift the dear Muse accepts not unwillingly; but learn in your mind a song of Pindar.

PISTH. The fellow will not take himself off from us.

POET. "For Straton wanders among the Scythian Nomades, who possesses not a woven garment; but inglorious went the jerkin without the coat."⁴ Understand what I mean!

PISTH. I understand that you wish to get the little coat. [*To the priest.*] Strip! for I must assist the poet. Take this here and depart!

POET. I depart, and I will go now and compose⁵ *some verses how very transient*. Diphilus ap. Athen. ii. p. 35, C., ὡς ἡδύς τις εἶ. Æsch. Prom. 696, φόβον πλῆς τις εἶ. Theoc. i. 1, ἀδύ τι. Cf. ibid. vii. 38. Æsch. Theb. 976. Weiske, Pleon. Gr. p. 79. Dindorf on Aves, 1328. Jelf, Gr. Gr. § 659, 4. Fischer on Plat. Crit. § ii. Dawes, M. C., p. 552. Dorville, Char. p. 220.

¹ "Like the many-twinkling feet
Of horses fleet." *Carey*.

² All this is in ridicule of certain mendicatory passages in Pindar's odes; more especially that to Hiero on the foundation of a new city. See Donaldson's Pindar, p. 356, 357. Cf. Plato, Phædrus, p. 236, D. "ἔμιν τέιν, mihi tibi; used in derision of the Dithyrambic poets, and Pindar especially, who used to heap together these Dorisms. Pindar, as the Scholiast remarks, frequently uses ἔμιν, in *petitions*. Here the poet ridiculously subjoins τέιν to ἔμιν, as if the gift would benefit Pisthetairus as well." *Blaydes*.

³ Pisthetairus, though entertaining a supreme contempt for poets and their trumpery, yet bethinks him that the character of a Mæcenas is creditable to a great man. Accordingly he patronizes the Poet Laureate, but puts in requisition certain articles of apparel belonging to the *priest*; for, like a true reformer, his first act of confiscation is directed against the property of the church.

⁴ From Pindar. See Donaldson's Pindar, p. 357.

⁵ "Well, I'm going;

And as soon as I get to the town, I'll set to work,
And finish something, in this kind of way." *Frere*.

in this style upon your city: "O thou gold-enthroned, celebrate the trembling, the chilly. I have come to plains snow-beaten and having many passages. Huzza!"¹

PISTH. Aye, by Jove, but now you've escaped these chills by getting this little coat. [*Exit poet.*] By Jove, I never expected² this misfortune, that this fellow would have heard of our city so quickly. [*To the priest.*] Go round again with the lustral water!

PRIEST. Let there be a solemn silence! [*Enter a prophet with a book of oracles.*]

PROPH. Do not sacrifice the goat.

PISTH. Who are you?

PROPH. Who? A prophet.

PISTH. Plague take you then!

PROPH. My good sir, hold not in contempt what is divine; for there is an oracle of Bacis³ which expressly alludes to your Cloud-cuckoo-town.

PISTH. Why, how then did you not utter these oracles before I founded this city?

PROPH. The god hindered me.

PISTH. Well, there's nothing like hearing the verses.⁴

PROPH. (*reads*). "But when wolves and hoary crows dwell in the same place between⁵ Corinth and Sicyon"—

"Und kehr' Ich in meine Stadt zurück, so dicht' Ich so." *Droysen.*
 "Atque hinc digressus carmina hæc in urbem vostram componam."
Brunck. Comp. vs. 917.

¹ "This is indeed fantastic nonsense. He does not once name the deity he calls upon, but throughout *natat in generalibus*. Even the city he denotes merely by *adjectives*." *Droysen.*

² The idiom of *hope* in the sense of *expect* was familiar with the English not more than a century and half ago. See Shaksp. Rich. III. act iv. sc. 4, "*hoping* the consequence.

Will prove as bitter, black, and tragical."

Herod. vi. 109, ἢν μὲν νυν μὴ συμβάλωμεν, ἔλπομαι τίνα στάσιν, &c. r. λ. Virg. *Æn.* i. 542, "At sperate Deos memores fandi atque nefandi." "*οὐδέποτε* is rightly also joined with a *past* tense. See Wolf, Demosth. Leptin. p. 313. Porson ad Eurip. p. 406, ed. Lips." *Dindorf.*

³ Vide Equit. 123, 1003; Pac. 1070, 1119; Cic. de Div. lib. i. 34.

⁴ Demosth. Mid. p. 529, 11, οὐδὲν οἷον ἀκούειν αὐτοῦ τοῦ νόμου. Cf. Lys. 135. *Æsch.* Choeph. 334. Herm. Vig. n. 80.

⁵ Vide *supra*, vs. 399. In this there are two allusions; to Orncæ, and to the oracle given to *Æsop*. Vide Schol. in loc. and Athen. lib. v. p. 219, A., τοὺς γὰρ τὰ τοιαῦτα πυνθανομένους εὐστόχως ἐπιβρομῶντες ὁ θεὸς· ὡς καὶ τὸν πυνθόμενον, εἴτ' Αἰσωπὺς ἐστίν ὁ λογοποιὸς ἢ ἄλλος τις,

PISTH. What then, pray, have I to do with Corinthians?¹

PROPH. Bacis by this hinted at the air.² [*Reads.*] "First sacrifice to Pandora³ a white-fleeced ram; and whoever comes first as an interpreter of my verses, to him give a clean garment and new sandals"——

PISTH. Are the "sandals" also mentioned in it?

PROPH. Take the book. [*Reads.*] "Give also a goblet and fill his hand with entrails."

PISTH. Is "give entrails" also mentioned in it?

PROPH. Take the book. [*Reads.*] "And if, O divine youth, you do this as I command, you shall become an eagle in the clouds;⁴ but if you do not give them, you shall not be either⁵ turtle-dove, eagle, or wood-pecker."

PISTH. Is this also mentioned there?

PROPH. Take the book.

PISTH. Your oracle, then, is in no wise similar to this which I copied out for my own use⁶ from Apollo's—"But when an impostor comes uninvited and troubles people who are sacrificing and desires to eat entrails, then it behoveth to beat him between the ribs"——

PROPH. I believe you're talking nonsense.

PISTH. (*pretending to feel for his papers*). Take the book.—"and spare not at all, neither eagle in the clouds, nor if⁷ he be Lampon, nor if he be the great Diopithes."

PROPH. Is this also mentioned there?

PISTH. (*producing a horse-whip*). Take the book. Will you not get out, with a plague to you? [*Thrashes him.*]

PROPH. Ah me, unhappy man! [*Runs off.*]

PISTH. Will you not therefore run away elsewhere and utter oracles? [*Enter Meton, laden with mathematical instruments.*]

Πῶς ἂν πλουτήσαιμι, Διὸς καὶ Ἀθητῶνς υἱέ;
χλενάζων ἀπεκρίνατο

Εἰ τὸ μέσον κτήσαιο Κορίνθου καὶ Σικυῶνος.

¹ See Krüger, Gr. Gr. § 48, 3, obs. 8. ² Cf. Equit. 1085.

³ The *All-giver*, a significant hint to Pisthetairus. For the infinitives, see Krüger, Gr. Gr. § 55, 1, obs. 4, and note on Ran. 169.

⁴ "An eagle in the clouds is a quotation from a celebrated oracle of Bacis respecting Athens: 'Athens shall be as high above the other cities, as the eagle in the clouds above other birds.' Bacis was a collective name for old oracles, as Homer for Epic poetry." Droysen.

⁵ See Krüger, Gr. Gr. § 67, 11, obs. 2, and note on Plut. 1114.

⁶ Cf. Ran. 151.

⁷ Cf. Ran. 616. Lys. 1192.

MET. I have come to you——

PISTH. See !¹ here again's another pest ! What, in turn, *have you come* to do ? What's the nature of your design ? What's the purpose, what the buskin, of your journey ?

MET. I wish to survey the air for you, and to divide it into plots.

PISTH. By the gods, who of men art thou ?

MET. Who I am ? Meton,² whom Greece knows, and Colonus.

PISTH. Tell me, what are these things here ?

MET. Measuring rods for the air. For the air, to wit, is in form³ wholly after the manner of an extinguisher, as far as may be ; accordingly I, having applied this bent measuring rod from above, and having inserted a compass⁴—Do you understand ?

PISTH. I understand it not.

MET. ——will measure it with a straight measuring rod, having applied⁵ it, that your circle may become four-square ; and in the middle of it there may be a market-place, and that there may be straight roads leading to it, to the very centre ; and, like *those* of the sun, it being circular,⁶ straight rays⁷ may shine from it in every direction.

¹ Cf. vss. 268, 274, 279, 287, 1123, 1341, 1463. Ach. 129. Ran. 170. Thesm. 644. Lys. 353, 736, 1027, 1087. Pax, 192. Vesp. 820. Eur. Hippol. 178. Orest. 374. Iph. A., 1487. Soph. Ajax, 898. Ant. 155, 386, 626. Dawes, M. C., p. 125, 558. Mus. Crit. i. p. 185.

² For an account of the cycle of Meton, see Clinton's Fast. Hell. p. xviii. 2nd ed. Smith's Dict. Antiq. art. 'Calendar.' It as though he had said, "Well known throughout all England, and also at Cambridge."

³ Nub. 95, ἐνταῦθ' ἐνοικοῦσ' ἄνδρες, οἱ τὸν οὐρανὸν
λέγοντες ἀναπεῖθουσιν, ὡς ἔστιν πνιγὺς,
κάστιν περὶ ἡμᾶς οὗτος.

"First, you must understand that the atmosphere
Is form'd,—in a manner,—altogether,—partly,
In the fashion of a furnace, or a funnel." *Frere.*

⁴ Comp. Nub. 178. The whole passage is purposely made nonsensical.

⁵ This passage, and vs. 56, *supra*, and Thesm. 942, are singular deflections from the rule laid down, Nub. 689.

⁶ See note on Pax, 769.

⁷ "Long-levelled rule of streaming light." *Milton.*

Cf. Eur. Suppl. 650.

PISTH. The fellow's a Thales.¹—Meton!

MET. What's the matter?

PISTH. Do you know that I love you? Now obey me and sneak off out of the way!

MET. But what is there to fear?

PISTH. As in Lacedæmon² strangers are driven out, and very frequent blows are set agoing throughout the city.

MET. Are you distracted by factions?

PISTH. No, by Jove, certainly not.

MET. How then?

PISTH. It is unanimous³ determined upon to thrash all the impostors.

MET. Then I would retreat.³

PISTH. Aye, by Jove, *you had better*, since I don't know if you can⁴ be too soon! for [*producing the horsewhip*] see! here they are pressing on close at hand!⁵ [*Thrashes him.*]

MET. Ah me, ill-fated man!

PISTH. Said I not so long since? Will you not begone elsewhere and measure yourself back? [*Exit Meton, and enter a Commissioner with two ballot-boxes under his arm.*]

COM. Where are the Proxeni?

¹ Vide Nub. 180, *τί δῆρ' ἐκείνον τὸν Θαλῆν θαυμάζομεν*; See Krüger, Gr. Gr. § 45, 2, obs. 4.

² Vide Thucyd. lib. i. c. 144. "*ξενηλατῆται*, as a verb impersonal, would be preferable." Seager.

"Wie in Sparta werden hier

Die Fremden vertrieben; etliche sind bereits entfernt;

Im Prügelzustand ist die Stadt!"

Droysen.

For ἀλλὰ in vs. 1016, see note on Lys. 193.

³ Elmsley reads *τ' ἂν*, and *οἶδα γ' εἰ*. Vide Med. vs. 911.

⁴ For *εἰ ἂν* with an optative, see Harper's Powers of the Greek Tenses, p. 89. Krüger, Gr. Gr. § 54, 11, obs. 2. Hermann, Eur. Alc. 48. Stallbaum, Plat. Meno, p. 98, B. Cf. Nub. 1184.

⁵ "MET. Perhaps . . . I had best withdraw.

PISTH. Why yes, *perhaps* . . .

But yet I would not answer for it, neither;

Perhaps you may be too late; the blows I mentioned

Are coming—close upon you—there they come!

MET. Oh bless me!

PISTH. Did I not tell you, and give you warning?

Get out, you coxcomb! find out by your geometry

The road you came, and measure it back: you'd best." *Frere.*

With *αἰεταὶ* understand *πληγαί*. Cf. Nub. 971, and Krüger, Gr. Gr. § 43, 3, obs. 3.

PISTH. Who is this Sardanapalus?

COM. I have come hither as a commissioner to your Cloud-cuckoo-town, having been elected by the bean.

PISTH. A commissioner? Who sent you hither?

COM. A sorry diploma¹ of Teleas.

PISTH. Are you willing, then, to take your salary and have no trouble, but depart?

COM. Aye, by the gods: at any rate I wanted to have stayed at home and sat in the assembly; for certain matters have been concerted by me for Pharnaces.²

PISTH. Take it and depart; see! here's your salary! [*Produces the horsewhip.*]

COM. What's this?

PISTH. An assembly about Pharnaces. [*Thrashes him.*]

COM. I call you³ to witness that I am struck, who am a commissioner.

PISTH. Will you not be off?⁴ Will you not carry off your ballot-boxes? [*Exit Commissioner.*] Is it not shameful? They are already sending their commissioners to our city, before even sacrifice has been made to the gods. [*Enter a hawker of decrees, reading select passages from his decrees.*]

HAWK. "But in case a Cloud-cuckoo-townian injure an Athenian"—

PISTH. What pest,⁵ again, is this document?

¹ "βιβλίον appears to be a diploma, by which he was declared to be an ἐπίσκοπος." *Dindorf*. He wishes to intimate that he considers it a sort of banishment. Cf. vs. 168.

² The Athenians wished to draw over the Persian satrap from the Lacedæmonian to their own interest. Vide *Thucyd.* lib. viii. 6. The diplomacy of this period bears a strong resemblance to that employed in the years 1807 and 1808 by Napoleon with regard to British India. See *Pottinger's Travels in Beloochistan and Sindh*. Introduction, p. 3, ed. 1816.

³ "It is not very clear who it is the Commissioner calls to witness, whether the birds or the public. Perhaps it may be the people of his suite." *Droysen*.

⁴ In the *Knights*, vs. 60, this verb is used in an active sense; ἀποσοβεί τοὺς ῥήτορας. Cf. *Krüger's Gr. Gr.* § 53, 7, obs. 4, and vs. 225, 1932, 1044, 1207, 1258. *Lys.* 878, 1222, 1240. *Pax*, 166. *Ach.* 165, 864.

⁵ All the versions I have seen mistranslate this simple sentence, as most of them do vs. 1021. *Brunck's* version has it, "Quid istuc iterum est mali libelli?" As if κακὸν τὸ βιβλίον could be the Greek for a vile document! κακὸν is a substantive, as in vs. 992, 996. *Pax*,

HAWK. I am a hawker of decrees, and have come hither to you to sell some new laws.

PISTH. What is it?¹

HAWK. "Let the Cloud-cuckoo-townians use the same measures, and weights, and decrees, as the Olophyxians"²—

PISTH. (*shaking the whip*). But you shall quickly use those which the Ototyxians³ use.

HAWK. Ho you! what ails you?

PISTH. Will you not carry off your laws? I'll show you bitter laws to-day.⁴ [*Thrashes him off the stage.*]

COM. (*returning*). I summon Pisthetairus for the month⁵ Munychion, for an assault.

PISTH. Hollo you! what really? Why, are you still here? [*Thrashes him off the stage.*]

HAWK. (*returning*). "But if any one expel the Archons, and do not receive them according to the column"⁶—

PISTH. Ah me, ill-fated man! What are you still here? [*Thrashes him off the stage.*]

COM. (*returning*). I'll ruin you; and I'll lay the damages⁷ at ten thousand drachmæ.

PISTH. And I'll smash your two ballot-boxes.

COM. Do you remember when at eve you dinged against the column?⁸ [*Runs off.*]

181. Cf. vss. 93, 155, 280, 1207. Vesp. 1374. Nub. 1286. Ach. 155. Ran. 1209.

¹ See Hermann, Vig. n. 25.

² Vide Herod. vii. 22; Cramer's Greece, vol. i. p. 260; Thuc. iii. 34. For the infinitive, see note on Ran. 169.

³ "Ὀροτύξιοι, i. e. οἱ Ὀροτύξιοι, the men of Wails. A ludicrous name formed from ὀροτύζω, lament. As if the decree ran, "All the Californians shall use the same weights as the Greenlanders;" and Peisthetairus replied, "But you shall speedily use the same with the Groanlanders." Felton.

⁴ Vide *infra*, 1468.

⁵ Cf. vs. 774. Krüger, Gr. Gr. § 50, 7, obs. 1-3; and for the preposition, cf. Pax, 366. Nub. 1180.

⁶ i. e. according to the contract engraved upon the stele. "The ἐτήλη was the column set up in some public place, on which were engraved laws, treaties, decrees, and other documents of public concern." Felton. Cf. Ach. 727. Herod. ii. 162, 186. Thuc. v. 47, 56.

⁷ Dindorf's distinction is—"γράφειν δραχμάς est mulctam dicere drachmarum, quum γράφισθαι sit accusare."

⁸ "So κατατῖλιν τῶν Ἑκαταίων, Ran. 364. He alludes to the outrage upon the Hermæ, which, according to Thucydides, (vi. 27,) took place in the night." Blaydes.

PISTH. Bah! Let some one seize him. [*To the priest.*]
Hollo you! Will you not stop?

PRIEST. Let us depart from hence as quickly as possible to sacrifice the goat to the gods within. [*Exeunt priest and Pisthetairus.*]

CHO. Henceforth¹ shall all mortals sacrifice to me, the all-seeing and ruler of all, with votive prayers. For I view the whole² earth and protect the thriving fruits, slaying the race of animals of all sorts, which,³ *lurking* in the earth, and sitting upon trees, eat up⁴ with all-devouring jaws every fruit which grows from the bud; and I slay *those* which destroy sweet-smelling gardens with most hateful ruin; and all reptiles and noxious animals, as many as exist, are utterly destroyed with slaughter by my wings.

On this day, in truth, especially it is proclaimed, "If any of you kill Diagoras the Melian, he is to receive a talent; and if any one kill one of the dead tyrants, he is to receive a talent." Therefore we also now wish to make this proclamation here: "If any of you kill Philocrates the Sparrow,⁵ he shall receive a talent; but if any one bring him alive, four; because he strings the spinks together and sells them at the rate of seven for the obol; next, *because* he blows up the thrushes

¹ "Fortan." *Droysen.*

² The poets often omit the article here. See vs. 504. Plut. 773. Nub. 206.

³ Here Dindorf's last ed. differs much from his *Poetæ Scenici*: he reads *αὐξανόμενον γέννσι παμφάγοις—ἐκ φοναῖς ὀλλυται.*

⁴ The construction is most singular and harsh: *θηρῶν, οἱ* (sc. *θηρῆς*) *ἐν γαίᾳ* (*λοχέοντες*), *δένδροις τ' ἐφεζόμενα* (the author had *θηρία* in his mind here, or *ἐρπετά*. Cf. Hom. Od. M. 74, and Krüger, Gr. Gr. § 58, 1, obs. 2,) *ἀποβόσκειται* (accommodated to the nearest noun, Krüger, § 63, 4. Cf. Soph. El. 622. Xen. Mem. i. 4, 13. Thuc. iii. 93,) *πάντα καρπὸν, &c.* See note on vs. 234, and cf. Vesp. 408. Plut. 292. Ran. 455.

"Hasch' flink all' das Geschmeiss weg,

Das unter feuchter Scholle

Keim und Keimchen in jeder Furche gierigen Zahns frisst und zerstört,

Das an den Bäumchen eingenistet Blatt und Blättchen, nag't und verzehrt."

Droysen.

Felton's method would require *καὶ δένδροις, &c.* Comp. Brunck's version, ap. Didot.

⁵ "Formed in imitation of Gentile names, from *στροῦθος*, a sparrow." Felton. Cf. vs. 14, *supra*.

and ignominiously exposes them ;¹ and inserts their feathers in the nostrils of the blackbirds ;² and *because* in like manner he seizes the pigeons and keeps them shut up, and compels them to decoy, fastened in a net." This proclamation we wish to make : and if any of you is keeping birds shut up in his hall, we bid him let them go ; but if you do not obey, you in your turn, seized by the birds, and fast bound amongst us, shall decoy.

Happy is the race of winged birds, who in winter wear no cloaks ; neither on the other hand do the hot, far-shining beams of heat scorch us ; but I dwell in the bosom of the leaves of the flowery meadows, when the divine grasshopper,³ maddened with the noontide heat of the sun,⁴ utters its shrill melody. And I winter in hollow caves, disporting with the mountain nymphs ; and we feed upon the vernal, virgin, white-growing myrtle-berries, and the garden herbs of the Graces.⁵

We wish to say something to the judges⁶ about the victory, how many good things we will bestow upon them all, if they adjudge us victors, so that they receive gifts far superior to those of Paris. For in the first place, what⁷ every judge especially desires, Lauriotic owls⁸ shall never fail you, but

¹ The Greek is δεικνυσι καὶ λυμαίνεται. See Porson, Advers. p. 150. Div. Luc. vi. 48, ἔσκαψε καὶ ἐβάθυνε, "digged deep," as our version well translates it.

² "Weil er den Amseln durch die Nasen ihre eignen Federn spießt." Droysen.

³ Pac. 160. Hesiod. Ἔργ. καὶ Ἡμ., 580, ἡχέτα τέττιξ.

⁴ Cf. Pindar, Pyth. vi. 4, Πυθιονικός ὕμνων θησαυρός, i. e. θησαυρός ὕμνων Πυθικῶν νικῶν. Hermann, Vig. Append. p. 712. Cf. vs. 1198. It is a parody on Æsch. Theb. 377, ed. Blomf.

⁵ Vide Catull. Carm. lxi. 21,

"Floridis velut enitens
Myrtus Asiæ ramulis,
Quos Hamadryades Deæ
Ludicrum sibi roscido
Nutriunt humore."

Voss compares Pind. Ol. ix. 39.

⁶ i. e. of the rival pieces. See Porson, Advers. p. 225.

⁷ For οὐ, see Krüger, Gr. Gr. § 58, 2, obs. 7. Viger, p. 289. It refers to the notion contained in the following verse. See note on Lys. 134.

⁸ For Laurium, vide Herod. lib. vii. 144, Ἀθηναίοισι γενομένων χρημάτων μεγάλων ἐν τῷ κοινῷ, τὰ ἐκ τῶν μετάλλων σοί προσῆλθε τῶν ἀπὸ

shall dwell within and make their nests in your purses, and hatch small change. In the next place, in addition to this, you shall dwell, as it were, in temples; for we will roof your houses with pediments.¹ And if, when elected to a petty office, you then wish to filch any thing, we will give into your hands a swift little hawk. And if you dine any where we will send you crows. But if you do not adjudge us victors, forge for yourselves circular² coverings to wear, as the statues do; for whoever of you has not a covering, whenever you have on a white cloak, then in this case shall you especially give us satisfaction, being dinged upon by all the birds. [*Re-enter Pisthetairus.*]

PISTH. Our sacrifices, O birds, are favourable; but *I wonder* that no messenger has arrived from the walls, from whom we might³ hear what is going on there. But see! here's some one running, breathing Alpheus!⁴ [*First messenger runs in.*]

FIRST MESS. Where, where is he? where, where, where is he? where, where, where is he? where, where is Pisthetairus our Archon?

PISTH. Here am I!

FIRST MESS. The wall is finished building.

PISTH. You say well.

FIRST MESS. It is a most beautiful and most magnificent work; so that, by reason of the width, Proxenides the Bragsman⁵ and Theogenes might drive two chariots on the top of it past each other in opposite⁶ directions, with horses yoked to them, in size as large as the wooden one.⁷

Λαυσιών.—Cf. Thucyd. lib. ii. 55; vi. 91. Cramer's Greece, vol. ii. 375, and Böckh's Dissertation on the Silver Mines of Laurium, printed with the translation of his Public Economy of Athens. Attic coins are meant, stamped with the figure of an owl.

¹ There is a play upon the word: *ἀέρος*, beside meaning *eagle*, was also an architectural term = *ἀέτωμα*, a *pediment*.

² Mr. Felton suggests that the *glory* round the head of Christian saints was borrowed from these pagan *μηνίσκοι*.—As probably as that the theology of Harvard College was borrowed from Diagoras the Melian.

³ See Krüger, Gr. Gr. § 53, 7, obs. 8.

⁴ "Panting like a racer." *Frere*. The Olympic races took place near the banks of the Alpheus. Cf. Æsch. Ag. 376, 1309. Cho. 24.

⁵ "Formed from *κόμπος*, as if there were a *deme* bearing that name." *Felton*. See note on Vesp. 151.

⁶ Vide Thucyd. lib. i. 93; Herod. i. 179.

⁷ Called by Lucretius "*Equus Durateus*," lib. i. 477:

PISTH. O Hercules!

FIRST MESS. And its length is—for I measured it—a hundred cubits.¹

PISTH. O Neptune! what a length! Who built it of such prodigious dimensions?

FIRST MESS. Birds, no one else; no Egyptian² bricklayer, no stone-mason, no carpenter³ was present, but they with their own hands;⁴ so that I wonder. From Libya there had come about thirty thousand cranes, who had swallowed down stones for the foundation. These the cornrails chiselled with their bills. And other ten thousand storks were making bricks; and the lapwings and the other river-fowl bore water from below into the air.

PISTH. But who⁵ carried mortar for them?

FIRST MESS. Herons in hods.

PISTH. And how⁶ did they throw the mortar in?

FIRST MESS. This, good sir, was contrived even most cleverly. The geese dipping into it with their feet, as if with shovels, threw it into the hods.⁷

PISTH. What, then, could⁸ not feet do?

“Nec clam *durateus* Trojanis Pergama partu
Inflammasset *equus* nocturno Grajugenarum.”

“Either the Trojan horse, which Duris built, is meant; or a gift of Charidemus of Coile, which stood upon the Acropolis. Pausan. i. 23.” *Droysen*. “The allusion was the more amusing to the audience, from the circumstance that a brazen statue of the Trojan horse stood on the Acropolis, perhaps in full sight of the theatre.” *Felton*.

¹ See Gaisford, *Hephæst.* p. 42.

² Vide *Ran.* 1406.

³ Vide 1 Kings vi. 7, καὶ σφύρα καὶ πέλεκυς καὶ πᾶν σκεῦος σιδηροῦν οὐκ ἠκούσθη ἐν τῷ οἴκῳ ἐν τῷ οἰκοδομῆσθαι αὐτόν: LXX. Vers. Hence Heber, in his *Palestine*,

“No workman steel, no ponderous axes rung;

Like some tall palm the noiseless fabric sprung.”

Oxford Prize Poems, p. 72, ed. 1819.

⁴ In the Greek αὐτόχειρες. Act. Apost. xxvii. 19, καὶ τῇ τρίτῃ αὐτόχειρες τὴν σκευὴν τοῦ πλοίου ἐρρίψαμεν. Cf. *Lys.* vs. 269.

⁵ This is in ridicule of the tedious minuteness of the questions put to the messengers in Greek tragedy.

⁶ For this position of the interrogative, cf. vs. 1529. *Nub.* 379, 1082. *Equit.* 1078.

⁷ Herod. lib. ii. 136, κοντῷ γὰρ ὑποτύπτοντες ἐς λίμνην, ὅτι προσχοῖτο τοῦ πηλοῦ τῷ κοντῷ, τοῦτο συλλέγοντες εἰρυσαν. See *Valck.* ad Herod. iii. 130. For the construction, cf. *Nub.* 947.

⁸ See *Kröger*, *Gr. Gr.* § 69, 7, obs. 3.

FIRST MESS. And, by Jove, the ducks, with their aprons on, carried bricks; and aloft flew the swallows with the trowel behind them, like little boys,¹ and the mortar² in their mouths.

PISTH. Why, then, should any one any longer engage hirelings? Come, let me see: what then? Who completed the wood-work of the wall?

FIRST MESS. Pelicans were very clever carpenters,³ who with their bills hewed out the gates; and the noise of them hewing was as in a dock-yard. And now all those parts have been furnished with gates, and have been bolted,⁴ and are guarded round about; are visited; are perambulated with the bell; in every direction guards are stationed, and beacons on the towers. But I will run out⁵ and wash myself; and do you now manage the rest yourself. [*Exit first messenger.*]

CHO. (to *Pisthetairus*). Ho you! what are you doing? Do you wonder that the wall has been built so soon?

PISTH. Aye, by the gods, do I, for it is worthy of wonder. In truth, they appear to me like to falsehoods. But see! here's a watchman running hither towards⁶ us as a messenger from those there, looking daggers! [*Enter second messenger.*]

SECOND MESS. Oh, oh! oh, oh! oh, oh!

PISTH. What is the matter?

SECOND MESS. We have suffered most dreadful things! for just now one of the gods from Jove flew into our air through

¹ "Like bricklayers' prentices." *Frere*. "Lehrjungen ähnlich." *Droysen*.

² "Something is wanting to make the grammatical construction of the sentence complete. As it now stands, there is an *asyndeton*." *Felton*.

³ *Droysen* joins ὄρνιθες τέκτονες, bird-carpenters; but ὄρνιθες πέλκωντες go together, as αἰτὸν ὄρνιν, vs. 515; ὄρνιθι φαληριδί, vs. 565; ὀρχίλος ὄρνις, vs. 568; φρυγίλος ὄρνις, vs. 765; πορφυρίωνας ὄρνις, vs. 1249; after the analogy of ἀνὴρ ὀπλίτης, γραῦς γυνή, ἀνδρωποὺς ἀλάζων. See *Krüger*, § 57, 1, obs. 1.

⁴ Vide *Eccles.* vs. 362. "Βάλανοι sunt pessuli ferrei, qui μοχλοῖς inseruntur: Βαλανοῦσθαι igitur est, pessulis objicibus claudi, firmiter claudi: ἐφοδεύειν significat, excubias obire. Hinc ἐφοδεύεσθαι, h. l. circumiri." *Dindorf*.

⁵ "But I'll step out, just for a moment, To wash my hands.—You'll settle all the rest." *Frere*.

⁶ "Doch sieh', da kommt ein Wächter von oben her zu uns Als Bote gelaufen, wilden Waffentänzerblicks!" *Droysen*. Cf. note on *Vesp.* 455.

the gates, having escaped the notice of the jackdaws, our guards who watch by day.

PISTH. Oh he that has perpetrated a dreadful and wicked deed!¹ Who of the gods is it?

SECOND MESS. We do not know; but that he had wings, this we do know.

PISTH. Ought you not then, pray, to have immediately sent patrol² after him?

SECOND MESS. Nay, we have sent thirty thousand light-horse hawks, and every one marches out that has crooked talons, kestrel, falcon, vulture, night-hawk,³ eagle; and the air is agitated with rushing and whirring wings,⁴ while the god is being sought; and he is not far off, but is some where here by this time. [*Exit second messenger.*]

PISTH. Therefore we must take slings and bows. Advance⁵ hither, every camp-servant! shoot! smite! Let some one give me a sling!

CHO.⁶ War is begun, war unspeakable, between me and the gods. But guard, each of you, the over-clouded air, which Erebus begot, lest any of the gods pass this way without your knowledge.⁷ Look round about, each of you, with circumspection; for now the sound of the flapping wings⁸ of the deity high in air is heard close at hand.

¹ A parody on Eur. Med. 1091.

² For the Περίπολοι, see Hermann's Polit. Antiq. § 123.

³ Il. xiv. 290, ὄρνιθι λιγυρῇ ἐναλίγκιος, ἣν τ' ἐν ὄρεσσιν
χαλκίδα κικλήσκουσι θεοὶ, ἄνδρες δὲ κύμινδιν.

⁴ Seemingly like Virgil's "*pateris et auro.*" The whole is a parody on Æsch. Theb. 155.

⁵ See note on Plut. 1196.

⁶ "The verses which follow belong to a species of songs, which are alluded to in Aristophanes more than once.—They may properly be called 'Watch-songs,' being sung by the watchmen and soldiers on guard, to keep themselves and their companions awake and alert." *Frere.*

⁷ "Ha Kampf, Kampf beginnt,
Ein unerhörter Kampf
Zwischen den Götter und mir!
Bewacht allzumal
Droben die umwolkete Luft.
Erebus erzeugete Luft,
Dass unbemerkt hie nicht
Ein Gott durch sich bricht." *Droysen.*

⁸ For δίνης περωτῆς φθόγγος, i. e. περῶν δινουμένων φθογγος. See note on vs. 1096.

PISTH. Ho you! whither, whither, whither are you flying? Remain still! Be quiet! Stand there! Stop your flight! [*Enter Iris.*] Who are you? From what country? You ought¹ to say from whence in the world you are.

IRIS. I am from the Olympic gods.

PISTH. But what is your name, ship² or cap?

IRIS. Swift³ Iris.

PISTH. Paralus⁴ or Salaminia?

IRIS. But what is this?

PISTH. Will not some falcon⁵ fly up and seize upon her?

IRIS. Seize upon me? What in the world is this pest?

PISTH. You shall smart for it richly.

IRIS. This affair is absurd.⁶

PISTH. Through what gates did you enter⁷ into our walls, O most abominable?

IRIS. I know not, by Jove, through what gates.

PISTH. Did you hear her,⁸ how she feigns ignorance? Did you apply to the jackdaw-commanders? Will you not speak? Have you a passport from the storks?

IRIS. What's the mischief?

PISTH. Did you not receive one?

¹ See note on Thesm. 74.

² Milton's Samson Agonistes, vs. 710, "But who is this? what thing of sea or land?" &c.—with Warburton's notes on Merry Wives of Windsor, act iii. sc. 8; and Wordsworth's Triad,

"She comes!—behold

That figure, *like a ship*, with silver sail!"

Cf. vs. 101, *supra*, and Vesp. 1509.

³ Il. ii. 786, *Ἦρως δ' ἀγγελος ἦλθε ποδὴνιμος ὡκία Ἴρις*. Cf. Od. xviii. 7.

⁴ The names of the two Athenian sacred triremes, which were employed as state vessels for the conveyance of ambassadors, the recall of commanders, and a variety of other state business. Their crews consisted of none but free citizens, and were paid high wages. See Böckh's Publ. Ec. Ath. i. 321. Platner, Attische Process, i. p. 116.

⁵ Cf. vs. 1181. The Greek expresses much more than the name of a bird *with crooked talons* (1180). Cf. Krüger, Gr. Gr. § 52, 7, obs. 4.

⁶ "Das ist ja lauter dummes Zeug!" Droysen.

⁷ "PEISTH. Which of the gates

Did ye enter at, ye jade? How came ye here?

IRIS. Gates!—I know nothing about your gates, net I." *Frere*.

⁸ "Anticipation." See notes on Nub. 1148. Eccles. 1126.

IRIS. Are you in your right senses?¹

PISTH. And did no bird-commander being present affix his seal to you?

IRIS. No one, by Jove, affixed it to me, you wretch!

PISTH. And then, pray, under these circumstances do you fly through our foreign city and the atmosphere in silence?

IRIS. Why, by what other *way* should the gods fly?

PISTH. I know not, by Jove; certainly not by this. And even now justice is not done you.² Do you know this, that you would have been seized and put to death the most justly of all Irises, if you met with your deserts?

IRIS. But I am immortal.

PISTH. Yet, notwithstanding, you would have died. For, in truth, we shall be³ most strangely circumstanced, methinks, if we rule the rest, while you gods shall⁴ lead a life of intemperance, and shall not yet discern that you in turn must obey your superiors. But tell me, whither are you flying your wings?

IRIS. I? I am flying to men from my father, to bid them sacrifice to the Olympic gods, and to offer sheep upon the sacrificial altars,⁵ and to fill the streets with the steam of burnt sacrifices.⁶

PISTH. What do you say? To what⁷ gods?

IRIS. To what?⁸ to us, the gods in heaven.

PISTH. Why, are you gods?

¹ See Hermann on Elmsley's Med. vs. 1098, and note on Pax, 82.

² i. e. You ought to have been punished already.

³ "We should be strangely circumstanced indeed, With the possession of a sovereign power, And you, the gods, in no subordination." *Frere.*

⁴ For the change of mood, see note on Plut. 330.

⁵ See Liddell's Lex. in voc. ἑσχαρά.

⁶ "This and the following verse have in the Greek a thorough liturgical sound about them, and remind one of certain Greek oracles, wherein offerings of the kind are commanded." *Droysen.* Cf. Equit. 1320. Lys. 189. Æsch. Theb. 43. Soph. Col. 1491. Monk, Alc. 1174.

⁷ See note on Lys. 1178.

⁸ In repeated questions we have the relative forms ὅπως; ὅστις; ὁποῖος; &c. See Krüger, Gr. Gr. § 51, 17, obs. 3. Strict grammar therefore would require us to read ὁποῖοις in this passage. But Dindorf has allowed several other instances of this inaccuracy to keep their places in his text. See vs. 603, *supra*. Nub. 664. Eccles. 761. Pax, 847.

IRIS. Why, who else is god?

PISTH. Birds are gods to men now, to whom they must sacrifice,¹ but, by Jove, not to Jove!

IRIS. O fool!² fool! Do not rouse the dreadful wrath of the gods, so that justice may not with the mattock³ of Jove overthrow your whole race with utter destruction,⁴ and a smoky flame reduce to ashes your body and the circuit of your house with Lycymnian⁵ bolts.

PISTH. Hear, you there! Cease from your bombast! Be quiet!⁶ Come, let me see! Do you fancy you are scaring some Lydian or Phrygian⁷ by saying this? Do you know, that if Jove⁸ shall annoy me further, I will reduce to ashes his palace and the mansion of Amphion⁹ with fire-bearing eagles, and will send Porphyryions¹⁰ to heaven against him, clad in leopard-skins, more than¹¹ six hundred in number? And verily once upon a time a single Porphyryion¹² gave him trouble! And if you shall annoy me in any way, I will turn up the legs of the messenger first and ravish Iris herself, so that you wonder how I, old man as I am, have such vigour, like three ships' beaks.

¹ See Krüger, Gr. Gr. § 56, 18, obs. 3. This construction has arisen in consequence of the verbal being equivalent in sense to *δεῖ* with an infinitive: *θυρίον αὐτοῖς = δεῖ αὐτοῖς θυεῖν*. Hence the dative of the agent is turned into the accusative. "Æschylus, I believe, says, 'Glücklich sein—

Das gilt als Gott den Menschen, und gilt mehr als Gott.'" *Droysen*.

² Iris's reply is a melange of bombastic passages from the tragic poets.

³ A parody on Æsch. Agam. 526,

*Τροίαν κατασκάψαντα τοῦ δικηφόρου
Διὸς μακίλλῃ.*

⁴ "Accusativus Prolepticus." See Krüger, Gr. Gr. § 57, 4, obs. 2, and note on Equit. 345

⁵ "ἐν Λικυμνίοις δὲ, δράματι Εὐριπίδου, εἰσήχθη τις κεραυνοβελούμενος." *Scholiast*.

⁶ Cf. Eur. Alcest. 686.

⁷ A parody on Eur. Alc. 675.

⁸ For similar instances of hyperbaton, cf. vs. 419. Pax, 371. Nub. 1207, 1431. Plut. 369.

⁹ From the *Niobe* of Æschylus, according to the Scholiast.

¹⁰ See note on vs. 1155.

¹¹ On the supposed ellipse of *ἦ*, see Herm. Vig. Append. p. 707. Comp. Plato, Apol. p. 17, D.

¹² Beck observes that Martial has the same play on the word. Vide Ep. xiii. 78, "Nomen habet magni volucris tam parva gigantis?" &c. Cf. vs. 553.

IRIS. Split you,¹ you wretch, together with your words :

PISTH. Will you not be off? Will you not quickly? Shoo! shoo!

IRIS. Upon my word,² my father shall make you cease from your insolence!

PISTH. Ah me, miserable! Will you not therefore fly elsewhere and reduce to ashes some of the younger ones? [*Exit Iris.*]

ΣΠΟ. We have shut out the gods of the race of Jove,³ so as no longer to pass through⁴ my city, or any mortal throughout the earth any longer to send the smoke of sacrifices to the gods by this way.

PISTH. I fear for the herald who went to men, that he will never return again.⁵ [*Enter Herald.*]

HER. O Pisthetairus! O thou blessed! O thou wisest! O thou most illustrious! O thou wisest! O thou most subtle! O thou thrice happy! O give your orders!⁶

¹ "Curse ye, you wretch, and all your filthy words." *Frere*.
Comp. note on vs. 2, *supra*.

² Comp. Eurip. Alc. 64. "Poor Iris, in her rage, unwittingly makes use of the same sort of phrase with which a young girl at Athens would repel, or affect to repel, improper liberties. Peisthetairus, taking advantage of this, pretends to consider her indignation as a mere coquettish artifice intended to inveigle and allure him." *Frere*.

³ Cf. Æsch. Theb. 301. Suppl. 631.

⁴ On the interchange of numbers in the same sentence, see Krüger. Gr. Gr. § 61, 2, obs. 1. τινὰ βροντὸν, is a deflection from the rule given on vs. 520. Cf. Eur. Hec. 164. Andr. 1182. Fragm. incert. 188. Soph. Ajax, 998. Æsch. Agam. 674, and vs. 826, *supra*. Brunck's version gives it, "*Interdiximus ne amplius,*" &c. In which case μὴ will be pleonastic, as it is called, after the verb of *forbidding*. See Krüger, Gr. Gr. § 67, 12, obs. 3. Herm. Vig. n. 271.

⁵ "What has been said of an accusative absolute, which has no connexion with the proposition, and which is to be explained by *quod attinet ad*, (Brunck, Soph. Rex, 717; Porson, Or. 1645,) rests on inaccurate explanations of the passages quoted. Od. A. 275, μητέρα δ', εἰ οἱ θυμὸς ἐφορμᾶται, ἀψ' ἱρω, is founded on an *anacoluthon*, the poet having had in his mind ἀπόπειμνον, ἀπιέναι κέλευε." *Matthiä*. Cf. Jelf, § 381, 1, § 711, 3. Here δεινὸν ἐστί = δέδια, (as in vs. 652, ἐστὶν λεγόμενον = λέγουσι,) and the whole sentence should have ran, δέδια, εἰ μηδέποτε νοστήσει ὁ κῆρυξ ὁ οἰχόμενος, &c., but the nominative is removed to the first clause by *anticipation*. Cf. notes on Nub. 1148, Eccles. 1126, and Krüger, Gr. Gr. § 61, 6, obs. 3. "*Metuo sans præconem,—ne nunquam revortatur.*" Brunck. For εἰ, see Krüger, § 65, 1, obs. 9.

⁶ "*O—silentium impera.*" Brunck. "O, bid all here give hear-

PISTH. What do you say?

HER. All the people crown and honour you with this golden crown for your wisdom.

PISTH. I accept it. But why do the people thus honour me?

HER. O you who have founded a most illustrious city in the air! you do not know how great honour you receive amongst men, and how many lovers of this country you have. For before that you founded this city, all men at that time had a Spartan mania, wore long hair, fasted, were dirty, lived like Socrates, carried scytales;¹ but now, on the other hand, having turned about, they are bird-mad, and through pleasure, do every thing that birds do, imitating them exactly. In the first place, all of them in the morning used immediately to fly off together from their beds to pasture,² like us; and then they used to light upon the leaves³ together; and then they used there to feed upon their decrees. And so manifestly were they bird-mad, that even the names of birds were imposed⁴ upon many. A⁵ lame huckster was called "Partridge;" and Menippus⁶ name was "Swallow;" and Opuntius⁷ "Raven without an eye;" Philocles,⁸ "Lark;" Theogenes,

ing!" Carey. "Oh! do for shame, do bid me have done!" Frere. "Oh, let me recover my breath." Droysen.

¹ Ausonius gives the best description I recollect, Epist. xiii. 23—27, p. 160, ed. 1623, 24mo, Amst.

"Vel Lacedæmoniam scytalen imitare, libelli
Segmina Pergamei tereti circumdata ligno
Perpetuo inscribens versu; qui deinde solutus
Non respondentem spatium dedit ordine formas:
Donec consimilis ligni replicetur in orbem."

For the construction, see note on vs. 365, *supra*.

² There is a play upon the similarity of νομός, *pasture*, to νόμος, *law*.

³ Besides meaning *leaves*, βιβλία also means *books*, i. e. *law-books*. For this *categorical* use of ἀν, see note on Plut. 982.

⁴ Cf. Tryphiodor. vs. 286.

⁵ Here εἷς = our indefinite article *a*. See note on Equit. 1128. His name occurs again in Arist. Anagyr. Frag. xiv. ed. Dindorf.

⁶ "He was a horsedealer: why called *swallow*, I know not." Droysen.

⁷ "Mentioned above, vs. 152. He had probably stolen (like a raven) some of the public money. Eupolis, in his *Taxiarchs*, calls him a 'one-eyed deceiver.'" Droysen.

⁸ Comp. vs. 281, *supra*, and Thesm. 168.

"Fox-goose;" Lycurgus,¹ "Ibis;" Chærephon's,² "Bat;" Syracosius,³ "Jay;" and Midias was there called "Quail," for he was like⁴ to a quail rapped upon the head by a quail-striker. And through their love of birds, they were all in the habit of singing songs, where some swallow was introduced, or duck, or some goose, or pigeon, or wings, or some small portion of a pinion was in it. Such is the state of things there. But I tell you one thing: more than ten thousand will come hither from thence in want of pinions and crooked-clawed ways; so that you have need of pinions from some quarter or other for the settlers.

PISTH. Then,⁵ by Jove, it is no longer our business to stand; but go you as quickly as possible, and fill the baskets and all the hampers with wings; and let Manes⁶ bring the wings out of doors to me, and I will receive those that approach.⁷ [*Exit Herald.*]

CHO. Any man may soon call our city a populous one.

PISTH. Let⁸ good fortune only attend it!

CHO. Love for my city prevails.

PISTH. (*to Manes*). I bid you bring them quicker.

CHO. For what advantage is there not in this *city*, for a man to settle in it? Wisdom, Love, ambrosial Graces, and the cheerful face of gentle-minded Tranquillity.⁹

PISTH. (*to Manes*). How lazily you wait upon me! Will you not hasten quicker?

¹ "The son of Lycophron, the father of the celebrated orator." *Droysen*.

² The well-known "swart-faced" friend of Socrates. Cf. vs. 1564, *infra*, and note on Equit. 1069.

³ "A cretic in the second place; read Συρακοσίῳ." *Porson*. For the law which restricted the comedians satirizing any one by name, see Clinton's Fast. Hell.—This Syracosius is said to have been the author of it; but as the question is very difficult to decide, I would refer the reader to the author just mentioned, and to the commentators on Hor. Epist. II. i. 152.

⁴ See Krüger's Gr. Gr. pars prior, p. 161; and for the game δρυγκοπία, see Liddell's Lex. in voc. στυφοκόπος.

⁵ To the examples cited on vs. 161, add the above and vss. 1530, 1688. Thesm. i. 8. Pax, 372. Vesp. 460, 839, 893. Nub. 465, 1301. Ach. 238.

⁶ See note on vs. 523.

⁷ See Krüger, Gr. Gr. § 47, 9.

⁸ For this translation, see Krüger, Gr. Gr. § 54, 3, obs. 1. Cf. Vesp. 1431.

⁹ Cf. Pind. Pyth. VIII. v. 5.

CHŌ. Let some one bring quickly a basket of wings. And do you, again, stir him up, beating him in this way! for he is exceedingly sluggish, like an ass.

PISTH. Aye, for Manes is lazy.¹

CHŌ. Do you first arrange these wings in order; the musical ones together, and the prophetic ones, and the marine² ones; and then take care that you discreetly furnish them with wings, with an eye to each man's character.

PISTH. (to Manes). By the kestrels, I certainly will not any longer keep myself from you, perceiving you to be so lazy and sluggish. [*Enter Parricide.*]

PAR. "Would I might become a high-soaring eagle, so that I might³ fly over the billow of the barren azure sea."

PISTH. The messenger seems to be no lying messenger, for see! here comes one singing of eagles!

PAR. Heigho! There is nothing sweeter than to fly. Of a truth I am fond of the laws among the birds; for I am bird-mad, and fly, and wish to dwell with you, and long for your laws.

PISTH. What laws? for the birds' laws are many.

PAR. All; but especially because it is considered becoming among the birds to strangle and peck one's father.

PISTH. And, by Jove,⁴ we consider it very manly, too, if any beats its father, being a chick.

¹ "Ja Manes ist ein Faulpelz." *Droysen.*

² "The first sort for *swans*, and *nightingales*, &c.; the second for *ravens*, *eagles*, and other birds of omen; the third for *cormorants*, *gulls*, *ospreys*, &c." *Blaydes.*

³ "Taken from the *Cenomaus* of Sophocles. The Parricide comes through the air upon the *machine*; for the whole play is now carried on in the air." *Droysen.* The grammatical construction of the sentence is attended with considerable difficulties, inasmuch as *ὥς αὖ* = *in order that* do not take an optative in Attic Greek. See Harper's *Powers of the Greek Tenses*, p. 125, 141. Elmsley on Soph. Ajax, 1217. ap. Mus. Crit. i. p. 484. Matthiæ, Gr. Gr. § 520, obs. 2. Quart. Rev. No. 50, p. 519. *ποταθῆιν* may be considered as an *attracted optative*, i. e. a *continuation* of the preceding optatives optans; as in Theognis, 885, *εἰρήνη ἔχει πόλιν, ὅφρα μετ' ἄλλων κωμάζοιμι*. Ibid. vs. 1119, *ἤβης μέτρον ἔχοιμι, ὅφρα βίον ζώοιμι κακῶν ἔκτοσθεν ἑπ' ἀνάντων*. Callim. Fr. 219, *τεθναῖην, ὅτε κείνον ἀποπνεύσαντα πυθοίμην*. Moreover the accumulation of prepositions could hardly have proceeded from Sophocles.

⁴ "Why truly, yes! we esteem it a point of valour

In a chicken, if he clapperclaws the old cock." *Frere.*

PAR. Indeed I migrated hither on this account, and desire to strangle my father and possess all.

PISTH. But we birds have an ancient law in the tablets of the storks,¹ "When the father stork shall have reared and made² all the young storks able to fly, the young birds must in turn support their father."

PAR. Then, by Jove, I should³ come finely off by coming here, if I must support my father too.

PISTH. Not at all; for since, my good sir, you came well-disposed, I will furnish you with wings as an orphan bird.⁴ I will not give you bad advice, young man, but such as I myself learnt, when I was a child: "Strike⁵ not your father," but take⁶ this wing here, and this spur in the other hand, and imagine that this is a cock's crest which you have,⁷ and keep guard, serve in the army, support yourself by your pay, let your father live:—but since you are pugnacious, fly away to the towns on the borders⁸ of Thrace, and fight there.

PAR. By Bacchus, you appear to me to say well, and I will obey you.

PISTH. Then, by Jove, you will have sense. [*Exit Parricide, and enter Cinesias singing some of his own compositions.*]

CIN. "I fly up, indeed, to Olympus on light pinions, and flutter from one strain of melody to another"—

PISTH. This article needs a ship-load of wings.

CIN. —"pursuing a new one with fearless mind and body."

In constructions of this kind $\delta\zeta \acute{\alpha}\nu = \acute{\epsilon}\acute{\alpha}\nu \tau\iota\varsigma$. See Krüger. Gr. Gr. § 51, 13, obs. 11, and note on Thesm. 706.

¹ Vide Soph. Electr. 1058.

² "Futurum Exactum." This use is confined to the *aorists* of the subjunctive.

³ See note on vs. 788, *supra*.

⁴ "The sons of citizens slain were publicly presented with a suit of armour." *Frere*.

⁵ "The want of harmony in the original verse appears to indicate the insertion of a formula—but again, if we resolve this formula into its two component parts, the question and answer, with a consequent pause between them, the harmony of the verse is very sensibly improved. The formula was part of a series of moral prohibitions taught to children by question and answer." *Frere*.

⁶ See Quart. Rev. No. xiv. p. 449.

⁷ See Krüger, Gr. Gr. § 57, 3, obs. 7.

⁸ See Hermann, Vig. n. 394.

PISTH. We welcome Cinesias, light as linden-wood.¹ Why do you move round your crooked leg hither in a circle?²

CIN. "I wish to become a bird, the clear-voiced nightingale."

PISTH. Cease singing, and³ tell me what you mean.

CIN. I wish to be furnished by you with wings, and fly up high in air and get from the clouds some new, air-tossed, and snow-beaten preludes.

PISTH. Why, could one get preludes from the clouds?

CIN. Aye indeed, our profession depends upon them;⁴ for our splendid dithyrambs⁵ are misty, and duskyish, and dark-gleaming, and high-flown. But you shall soon know by hearing them.

PISTH. Not I, certainly!

CIN. Aye, by Hercules, you shall; for I will wander through the whole air for you. "Ye forms⁶ of winged, ether-skimming, long-necked birds"—

PISTH. Avast there!

CIN. —"having leapt the sea-course,⁷ may I go with the blasts of the wind"—

PISTH. By Jove, upon my word I will put a stop to your blasts.

¹ "Sei uns willkommen Lindenduft Kinesias!" *Droysen*.

Cf. also Liddell's *Lex.* in voc. *φιλύρινος*. "According to Athenæus, he was so tall and thin, that he was obliged to wear stays made of linden-wood. To this the epithet *φιλύρινος* refers." *Felton*. See Athenæus xiii. p. 551, D., and Bergk, *Poet. Lyr. Græc.* p. 850.

² "Cinesias is said to have been lame. *κόκλον* also refers to his *Cyclic compositions*." *Felton*. The whole line is a burlesque upon the language of tragedy. See *Soph. Aj.* 19. *Eur. Or.* 624.

³ For similar usages, see *Eccles.* 1151. *Pax*, 454. *Vesp.* 1208. *Nub.* 227. *Equit.* 12.

⁴ "Entirely! Our dithyrambic business absolutely Depends upon them; our most approved commodities, The dusky, misty, murky articles, With the suitable wings and feathers, are imported Exclusively from thence. I'll give you a sample, A thing of my own composing. You shall judge." *Frere*.

⁵ *Comp. Mus. Crit.* vol. ii. p. 71. *Plut.* 490. *Vesp.* 1262, and vs. 616, *supra*.

⁶ I have here followed *Frere* and *Droysen*, and considered vs. 1392 as conversational, and the *specimen* to begin with *εἰδωλα*. There should be a full stop at *αἶρα*, and no stop at *ταναοδείρων*.

⁷ "Berührend kaum des Meersaums Schaumes Raum, Möcht' Ich wallen mit Windes Wehen!" *Droysen*.

CIN. —“at one time ascending towards the southern path, at another time, again, bringing my body near to Boreas, cutting the harbourless furrow of ether.” [*Turning to Pisthetairus, who comes behind him and flaps him over the face with his wings.*] You have contrived a pretty and a clever joke, old man.

PISTH. Why, don't you delight in being agitated by wings?

CIN. In this way have you treated the teacher of the Cyclic chorus, who am always much fought for by the tribes?¹

PISTH. Are you² willing, then, also to stay with us and teach for Leotrophides a chorus of flying birds, a Cecropid tribe?

CIN. It is evident you are laughing at me.³ Yet certainly will I not cease, be well assured of this, before I be furnished with wings and run through the air. [*Exit Cinesias, and enter Informer singing.*]

INFORMER. “O long-winged, dappled swallow,⁴ these are birds, possessed of nothing, motley-feathered!”

PISTH. This plague is no slight one which⁵ is roused. See here again's some one coming hither warbling!⁶

¹ Vide Mus. Crit. Cant. vol. ii. p. 81: “Equipping the Choruses was one of the *λειτούργιαι* or state burdens. The charge was called *χορηγία*, and the person who bore it *χορηγός*. The different *χορηγίαι* were assigned to the different tribes in turns,” &c. For *περιμάχητος*, vide Thesmoph. 318.

² “Well, we've a little unfledged chorus here,
That Leotrophides hatch'd; poor puny nestlings,
I'll give 'em you for scholars.” *Frere.*

“Du willst hie wohl ansässig werden und einstudir'n
Für Leotrophides einen krähenden Vögelchor
Vom Kikerikistamm.” *Droysen.*

Brunck makes it, “a chorus of flying birds of the Cecropid tribe.” I have taken *Κικρ. φ.* as an *apposition* to *χορὸν*, making Leotrophides the *Choregus*. It might, indeed, be translated, “a chorus of flying birds, the Cecropid tribe of Leotrophides,” per *Schema Colophonium*, for he was of that tribe. Bothe renders it, “a chorus of birds, light as Leotrophides.”

³ Cf. Equit. 330, and note on Pax, 913.

⁴ Vide Blomf. ad Alcæi Fragm. apud Mus. Crit. vol. i. p. 430.

⁵ See Krüger, Gr. Gr. § 57, 3, obs. 7.

⁶ Vide Dawes, Mis. Crit. p. 584. ed. Kidd.

INF. "Thou long-winged, dappled *swallow*, again and again!"¹

PISTH. He appears to me to be singing the catch upon his garment, and seems to stand in need of no few swallows.²

INF. Who is he that furnishes with wings those that come hither?

PISTH. See here he is! but you should say what³ you want.

INF. I want wings, wings.⁴ Do not ask a second time.

PISTH. Do you intend to fly straight to Pellene?⁵

INF. No, by Jove, but I am an island-summoner and informer——

PISTH. O blessed thou in thy vocation!⁶

INF. ——and a pettifogger. Therefore I want to get wings and hurry round the cities round about to summon them.

PISTH. In what way will you summon more cleverly by the aid of wings?

INF. *Not so*, by Jove; but, in order that the pirates may not trouble me, I will return back again from thence with the cranes, having swallowed down many law-cases in the place of ballast.

PISTH. Why, do you follow this occupation? Tell me, do you inform against the foreigners, young as you are?

INF. Why, what must I do? for I know not how⁷ to dig.

PISTH. But, by Jove, there are other honest occupations, by which it more justly⁸ behoves a man of such an age to get his living, than to get up law-suits.

¹ "Hoh! gentle Swallow! I say, my gentle Swallow,

My gentle Swallow! How often must I call?" *Frere*.

² Cf. Aristot. *Ethic. lib. i. c. vii. ed. Wilk. p. 23.* "That is, of the coming of spring; according to the proverb, *μία χειλιδὼν ἔαρ οὐ ποιεῖ.*" *Felton*.

³ "Lege ὅτου δεῖ, χρὴ λέγειν." *Porson.* χρὴ never governs a genitive case in the Attic poets. See *Porson, Orest. 659. Miscell. Crit. p. 32.*

⁴ A parody on a line of the *Myrmidons* of *Æschylus*.

⁵ *Posidippus ap. Athen. lib. x. p. 414, E.,*
χλαίνης ἐν τρύχει Πιλληνίδος.

"Do you mean to fly for flannel to Pallenē?" *Frere*.

The question is suggested by the ragged state of his dress.

⁶ See *Krüger, Gr. Gr. § 47, 3, obs. 2.*

⁷ *Div. Luc. xvi. 3, σκάπτειν οὐκ ἰσχύω, ἐπαιτεῖν αἰσχύνομαι.* For *τί πάθω*; see note on *Lys. 884.*

⁸ Cf. *Krüger, Gr. Gr. § 43, 4, obs. 5.* For *χρῆν*, see note on *Thesm. 74.*

INF. My good sir, do not admonish me, but furnish me with wings.

PISTH. Indeed I am now furnishing you with wings by my words.

INF. Why, how could you furnish a man with wings by words?

PISTH. All are set on the wing by words.

INF. All?

PISTH. Have you not heard, when fathers constantly talk to the youths in the barbers' shops¹ in this wise, "Ditrephe has set my son on the wing dreadfully by his words, so as to drive horses." And some other one says that his son has been set on the wing for tragedy, and become flighty in his mind.

INF. Then *are* they furnished with wings by words?

PISTH. Even so: for under the influence of words, both the mind is excited and the man is elated. Thus I wish to set you also on the wing by good words, and turn you to a legitimate occupation.

INF. But I am not willing.

PISTH. What, then, will you do?

INF. I will not shame² my race. The profession³ of an informer is that of my grandfather. Come, furnish me with swift and light wings, of hawk or kestrel, that when I have summoned the foreigners and then brought a charge against them here, I may then fly back⁴ again yonder.

PISTH. I understand:⁵ this is what you mean; that the foreigner may be condemned here, before he arrive.

INF. (*delighted and rubbing his hands*). You understand⁶ thoroughly.

¹ Vide Plut. 338, foll.

² Cf. Nub. 1220.

³ "Seit vielen Geschlechtern sykophantet unser Haus." Droysen. Comp. Krüger, Gr. Gr. § 50, 11.

⁴ See note on vs. 536, and to the examples there cited add Lys. 560. Equit. 392. Vesp. 606.

⁶ "Yes, that's well;
I understand ye, I think; your method is
To be beforehand with 'em? Your defendant,
You get him cast for non-appearance, heh!
Before he can arrive; and finish him
In his absence, heh?" *Frere*.

ἐνθάδε means *Athens*, and is to be taken with *ὀφλήκει*, as Droysen rightly construes it.

PISTH. And then he sails hither. while you, again, fly yonder to seize his goods.

INF. Thou hast it all. One must differ in no wise from a top.

PISTH. I understand a top. Well now, by Jove, I have such a capital set of Corcyraean wings.¹ [*Produces the horse-whip.*]

INF. Ah me, miserable! you have got a whip.

PISTH. Nay, a pair of wings, with which I will make you to-day spin like a top. [*Beats him.*]

INF. Ah me, miserable!

PISTH. Will you not fly away from hence? Will you not vanish, the devil take you?² You shall soon have a bitter view of your justice-twisting rascality! [*Flogs him off the stage.*] Let us collect the wings and depart.

CHO. Many novel things, indeed, and wondrous have we flown to, and strange things have we seen! For there is a tree³ which grows out of the way, remote from courage,⁴ a Cleonymus, of no use, but besides,⁵ cowardly and big. This during spring always buds and—lays informations, but in winter, again, sheds—its shield. Again, there is a region, nigh to darkness itself, afar off in the solitude of lamps, where men take breakfast with and consort with the heroes, except in the evening. Then it were no longer safe to meet with them. For if any mortal were to meet with the hero Orestes by night, he would be stripped,⁶ being struck by him in all the

¹ Corcyra was famous for the manufactory of stout whips with ivory handles. Compare also Thuc. iv. 47.

² See Krüger, Gr. Gr. § 53, 7, obs. 9, and note on Thesm. 879.

³ "They describe Cleonymus the sycophant and shield-dropper as a strange tree." Felton. He had made himself very busy in the affair of the *Hermæ*.

⁴ There is a play on these words: if we keep to the idea of tree, it will be "*remote from Cardia*." See Cramer's Greece, vol. i. p. 325.

⁵ "Ἄλλως ἐὶ, ὑβρίζens aber, sæpius invenitur. Arist. Plut. 975." Hermann. Comp. Toup, Long. Subl. VII. i.

⁶ Vide Alexis ap. Athen. lib. vi. p. 227, E.,

Ὅστις ἀγοράζει πτωχὸς ἂν ὄψου πολλὸν
ἀπορούμενός τε τὰλλα πρὸς τοῦτ' εὐπορεῖ,
τῆς νυκτὸς οὗτος τοὺς ἀπαντῶντας ποιεῖ
γυμνοὺς ἅπαντας.

On the omission of ἂν in vss. 1488, 1492, whereby the result is represented as *certain*, see Krüger, Gr. Gr. § 54, 10, obs. 1, and § 53,

noble parts. [*Enter Prometheus, muffled up and covered with an umbrella.*]

PROM. Ah me, miserable! *I fear that Jove will see me.*¹
Where is Pisthetairus?

PISTH. Ha! What's this?² What's the meaning of the muffling up?

PROM. Do you see any of the gods here behind me?

PISTH. No, by Jove, not I; but who are you?

PROM. What time of day, then, is it?..

PISTH. What time?—a little past noon. But who are you?

PROM. Evening, or beyond?

PISTH. Ah me! how I abominate you!

PROM. Why, what is Jove doing?³ Is he clearing off the clouds, or collecting them?

PISTH. Plague take you!

PROM. Under these circumstances⁴ I will unmuffle myself.
[*Uncovers.*]

PISTH. O dear Prometheus!

PROM. Stop! stop! Don't shout.

PISTH. Why, what's the matter?

PROM. Be silent! Do not call out my name! for if Jove shall see me here he will destroy me. But in order that⁵ I may tell you all that is going on above, take and hold this my umbrella over me overhead, so that the gods may not see me!

PISTH. Ha! Ha! you have devised it well and with forethought.⁶ [*Holds the umbrella.*] Get under quickly now, and then speak with confidence!

PROM. Hear then, pray!

PISTH. Speak, for I am listening!⁷

PROM. Jove is ruined.

10, obs. 5. For Orestes, see note on vs. 712. Cf. vs. 497, and Ach. 1166. For ἵπῳ, see Krüger, Gr. Gr. 2d part, § 21.

¹ See note on Equit. 112, and Krüger, Gr. Gr. § 54, 8, obs. 11. After verbs of *taking care, guarding, &c.*, ὅπως μὴ = *that—not*. Cf. Vesp. 141, 155.

² See note on vs. 859, *supra*.

³ Zeus here means the sky. Cf. Ach. 138.

⁴ See note on Plut. 806.

⁵ See note on Lys. 1243.

⁶ "Das hast du köstlich prometheisch ausgeheckt." *Droysen*.
Comp. Æsch. Prom. 86.

⁷ See Krüger, Gr. Gr. § 47, 4, obs. 3.

PISTH. About what time¹ was he ruined?

PROM. Since what time you colonized the air. For no man any longer sacrifices to the gods at all, nor has the steam from thighs ascended to us from that time. But, as at the Thesmophoria,² we fast without sacrifices; while the barbarian gods, famished with hunger, squeaking like the Illyrians,³ say they will march against Jove from above,⁴ if he will not suffer the ports to be opened, so that the cut-up entrails might be imported.⁵

PISTH. Why, are there any other barbarian gods beyond you?

PROM. *Aye*, for are there not barbarians, whence Execes-
tides⁶ has his paternal Apollo?

PISTH. But what is the name of these barbarian gods?

PROM. What *their name* is? Triballi.⁷

PISTH. I understand: then that's where "You be hanged" came from.⁸

PROM. Most certainly. But one thing I tell you plainly. Ambassadors will come hither from Jove and from the Triballi beyond⁹ about a truce; but do you not make peace with them, unless Jove deliver up the sceptre to the birds again, and give you Basileia¹⁰ to have as your wife.

PISTH. Who is Basileia?

PROM. A most beautiful damsel, who manages Jove's thunderbolts, and the other things every one,¹¹ good counsel.

¹ Vide Dawes, M. C. p. 549, ed. Kidd. Hermann, Vig. n. 37. Pax, 366.

² Cf. Thesmoph. 963.

³ Comp. Herod. iv. 183.

⁴ "Von Norden herab." Droysen.

⁵ The use of the *optative* after the *future* tense is owing to this, that Prometheus is reporting *the thoughts of others*, and not giving any opinion of his own. Cf. note on Ran. 24.

⁶ See note on vs. 11. An Athenian, to prove that he was a true-born citizen, was obliged to show that Apollo was his *πατρις θεός*. "Execes-
tides, therefore, being in fact a *foreigner*, could not bring forward a claim to Apollo as his tutelary god; his *πατρις θεός* therefore is a *barbarian* like himself." Bruck. Comp. vs. 300.

⁷ These were a Mæsan tribe. See Cramer's Greece, vol. i. p. 238.

⁸ A verbal pun: "Triballi are they? Then that's where *tribulation* came from."

⁹ "Aus Norden." Droysen.

¹⁰ i. e. the *supremacy* of Greece, the real object of the war. For *ἔχειν*, see Krüger, Gr. Gr. § 55, 3, obs. 20, and obs. 21.

¹¹ Comp. Eq. 845, Pax, 106. Plut. 111, 206.

good government, moderation, the dock-yards, railing,¹ the pay-clerk, the three obols.²

PISTH. Then she manages all things for him.

PROM. Even so. Whom if³ you receive from him, you have all. On this account I have come hither, that I might tell it you; for I have been at all times well-disposed to men.

PISTH. Aye, for through you alone of the gods do we broil⁴ our food upon the coals.

PROM. And I hate all the goas,⁵ as you know.

PISTH. Yes, by Jove, you were certainly always abominated by⁶ the gods.

PROM. A very Timon:⁷ but in order that I may run away back again, bring my umbrella, so that even if Jove should see me from above, I may appear to be attending on a Canephorus.⁸

PISTH. Come, take and carry this here camp-stool. [*Exit Prometheus.*]

CHOR. Near the Sciapodes there is a certain lake, where

¹ "Freedom of speech." *Frere.*

² i. e. the pay given to those who sat as judges at the Heliaea.

³ See Krüger, *Gr. Gr.* § 51, 9, obs. 3.

"I tell ye, in having her, you've every thing.

I came down hastily, to say thus much;

I'm hearty ye know; I stick to principle.

Steady to the human interest,—always was." *Frere.*

⁴ Vide *Æschyl.* P. V. 8. There is also a play on the preceding *ἀνθρώποις*, as if, "Through you we are *anthropomorphised*:" alluding to the fable of his having made man.

⁵ Vide *Æschyl.* P. V. 1012,

ἀπλῶ λόγῳ τοὺς πάντας ἐχθαίρω θεούς.

⁶ So Liddell's *Lex.* in voc. "*Deorum osor.*" *Brunck.* See also *Droysen* and *Frere.* But it is evident that *Pisthetairus*, as soon as he has learned all he wanted to know, ceases to be complimentary, and is in a hurry to get rid of him. Moreover the *passive* sense is the proper one for these forms.

⁷ Vide *Lysistr.* 808, 813. *Lucian* makes him say *πάντας ἄμα γὰρ καὶ θεοὺς καὶ ἀνθρώπους μισῶ*. "He was a contemporary of *Alcibiades*, with whom he continued his intimacy after having secluded himself from the rest of the world. *Antiphanes* made him the subject of a comedy." *Felton.*

⁸ "The daughters of highborn Athenians carried the sacrificial baskets on their heads at the *Panathenaia*. The daughters of *Metics* had to attend on them with a parasol and a camp-stool." *Drousea.*

the unwashed Socrates evokes the dead. There also Pisander¹ came, desirous to see a soul which deserted him when alive, with a camel-lamb² as a victim; whose³ throat when he had cut, he retired, like Ulysses;⁴ and then from below there ascended to him, to the throat⁵ of the camel, Chærephon, the bat.⁶ [*Enter Neptune, Hercules, and Triballus.*]

NEPT. See! here's the city of Cloud-cuckoo-town before our eyes, whither we are going as ambassadors! [*Turning to Triballus.*] Ho you! what are you about? Do you wear your cloak thus on the left side?⁷ Will you not turn your garment round to the right in this fashion? [*Triballus arranges his cloak more awkwardly than before.*] What, you lout! You are a Læspodias⁸ in your nature. O democracy! whither at length will you bring us,⁹ if the gods have elected this creature?¹⁰

TRIB. Will you be quiet?

NEPT. Plague take you! for I see that you are by far

¹ "Pisander seems to have been an object of the poet's peculiar aversion; in his first political comedy, the *Babylonians*, he had been mentioned, as having given occasion to the origin of the war, by his extortion of compulsory presents from the subject states, an accusation which is repeated in *Lys.* 490; again, in *Pax*, 396, his military pomp and arrogance are mentioned as objects of extreme disgust and contempt; and it seems he must have been the commander described at length in the *Epirrhema* of the same comedy, most splendidly caparisoned and foremost in running away. He had also been stigmatized by Eupolis as having been guilty of cowardly conduct. He seems to be brought in here, in allusion to his want of military courage, as a person whose *spirit wanted to be raised*, and who therefore naturally resorted to a place where *spirits were raised*." *Frere. Comp. Thuc. viii. 65.*

² "A gawky camel." *Frere.*

³ *Comp. vs. 1543.*

⁴ *Vide Odys. xi. 24, &c.*

⁵ See Liddell's *Lex.* in voc. λαῖμα. It would seem to be a fancifully coined word.

⁶ *Vide Nub. vs. 144, 503; Vesp. 1408; supra, 1296, and note on Equit. 1069.*

⁷ *Vide Theognetus ap. Athen. lib. iii. p. 104, C.,*

ἐπαρίστερ' ἔμαθες, ὦ πόνηρε, γράμματα
ἀνέστροφέν σου τὸν βίον τὰ βίβλια.

⁸ *Vide Thucyd. lib. vi. 105; viii. 86.*

⁹ *Attic Future.* "Ludit quasi etiam apud deos sit democratia, ut Athenis." *Blaydes.*

¹⁰ "When such a ruffian is voted into an embassy." *Frere.*

indeed the most barbarous of all gods. Come now, Hercules, what must we do?

HERC. You have heard from me, that I would fain strangle the fellow, whoever he is that has walled out the gods.

NEPT. But, my good sir, we have been chosen as ambassadors about a truce.

HERC. I am twice as much more inclined to strangle him.¹

PISTH. (*pretending not to see them*). Let some one give me the cheese-scraper; bring silphium; let some one fetch some cheese; stir up the coals.

HERC. We three gods² greet you.

PISTH. (*without looking up*). Come, scrape the silphium over them.

HERC. (*sniffing*). What³ meats are these?

PISTH. Certain birds who rose up against⁴ the birds of the democratic party, and have been adjudged guilty.

HERC. Then, pray, do you first scrape silphium over them?

PISTH. (*pretending to see him now for the first time*). O welcome, Hercules! What is the matter?

HERC. We have come on an embassy from the gods about a dissolution of war.

SERVANT. (*running in from the interior of the kitchen*). There is no oil in the cruet.

PISTH. And yet the bird's-flesh ought to be basted with oil.

HERC. For we gain no advantage by waging war, and you, if you were friendly with us gods, would⁵ have rain-water in your pools,⁶ and would always spend halcyon-days.⁷ We have come with full powers to treat about all these matters.

PISTH. But we did not at any time first commence war against you, and⁸ now, if you think fit, we are willing to make

¹ Here the scene changes to a kitchen. Pisthetairus is seen busily engaged dressing some fowl.

² Alexis ap. Athen. ii. p. 55, A., οἱ τρεῖς δειπνοῦμεν.

³ τοῦ; of what animal?

⁴ Vide Thucyd. lib. i. 28, ἐπανεστήσαν τῷ δήμῳ.

⁵ See note on Pax, 647.

⁶ Gr. τέλμασιν. Schol. ἀντὶ τοῦ ἐν τοῖς φρέασι. κυρίως δὲ τὸ πηλῶδες καὶ μὴ ἔχον ὕδωρ.

⁷ "Halcyon days are the supposed seven fair days in winter in which the halcyon was accustomed to make his appearance." Felton.

⁸ ὥστε—τε. See Ran. 726. Krüger, Gr. Gr. § 69, 53. Neue ad

peace, if you be willing to do what is just, now if ever.¹ Now our claims² are as follows,—“That Jove restore the sceptre again to us birds.” And if we be reconciled on these terms, I will invite the ambassadors to breakfast.³

HERC. This contents *me*, and I give my vote——

NEPT. What,⁴ you wretch! You are a fool and a glutton. Will you deprive your father of his kingdom?

PISTH. Indeed? Will not you gods be more powerful, if the birds gain the sovereignty below? At present mortals, being concealed under the clouds, swear by you falsely, hanging down their heads. But if you have the birds as your allies, whenever any one swears by the raven and Jove, the raven having come up without the knowledge of the perjurer,⁵ shall fly to him and knock out his eye with a stroke.

NEPT. By Neptune, you say this rightly!

HERC. I think so too.

PISTH. (*turning to Triballus*). What then do you say?

TRIB. Thaut's a' vara true!⁶

PISTH. Do you see? he also assents. Hear now yet another thing! how much good we will do you. If any man, having vowed a victim to any of the gods, then shuffles, saying, “The gods are long-suffering,”⁷ and greedily refuses to pay, we will exact this too.

Soph. Ant. 763. El. 350. Blomf. Pers. 660. Elmsl. Soph. Col. 367. Med. 431. Porson, Auv. p. 149. Pflugk, Hec. 1234. Hermann, Iph. T. 685. For the double protasis, cf. Eq. 1131, and note on Thesm. 789.

¹ ἀλλὰ νῦν. Cf. Soph. El. 411. Ant. 552. Col. 1276. Elmsl. ad Med. 882, 3, and note on Thesm. 288.

² Comp. Thuc. iii. 54.

³ “Frühstück.” *Droysen*. καλῶ is a *future*.

⁴ Comp. vss. 1569, 1641. Acharn. 750. Nub. 1262.

⁵ The genitive depends on λάθρα. See Krüger, Gr. Gr. § 66, 2, obs. 2. For the participles, see note on Plut. 69.

⁶ In the original ναβαισαπρεῦ. “Say true.” *Frere*. “Gleich rauf wir drei.” *Droysen*. i. e. *gleich raufen wir drei, we three pull together*. “The barbarian god, unable to speak Greek, utters some unintelligible sounds, which Peisthetairus interprets into giving his consent.” *Felton*. As he is a *northern* deity, I have furnished him with a *northern* dialect, which is at least as intelligible as the original. Besides, ὠρισθέν ἐξέσσι τοῖς Ἀωρισσι, δοκῶ.

⁷ “Späterhin Ausflüchte sucht,

Und meint, der Gott kann warten, und aus purem Geiz
Nichts opfert.” *Droysen*.

For the accusative μισητίαν, see Krüger, Gr. Gr. § 46, 5, obs. 4.

NEPT. Come, let me see; in what way?

PISTH. When this fellow chances to be counting his money, or sits in the bath, a kite shall fly down and seize without his knowledge and carry up to the god the value of two sheep. [*Hercules and Neptune retire to one side and confer together.*]

HERC. I vote to restore the sceptre to them again.

NEPT. Come, now ask Triballus!

HERC. (*shaking his fist in his face*). You Triballus! have you a mind for a beating?

TRIB. (*threatening him with a stick*). Ise bray thee yeä'd' wit' stick.

HERC. He says that we say quite right.

NEPT. If, in truth,² this is approved of by you two, I also agree.

HERC. (*turning to Pisthetairus*). Ho you! It is determined to do this respecting the sceptre.

PISTH. By Jove, there is another thing which I have called to mind. Juno I give up to Jove, but the damsel Basileia must be given to me as a wife.

NEPT. You have no desire for peace. Let us depart home again. [*Turns to go away.*]

PISTH. I am little concerned. [*Raising his voice.*] Cook, you must make the sauce sweet.

HERC. (*catching Neptune by the arm*). My dearest fellow, Neptune! Whither are you hastening? Shall we wage war for one woman?³

NEPT. What, then, must we do?

HERC. What? Let us make peace.

NEPT. What, you pitiful fellow! Do you not know that you have been imposed upon this long while? Of a truth you are injuring yourself; for if Jove should die, when you have surrendered the sovereignty to these, you will be a beggar; for yours are all the possessions, as many as Jove leaves at his death.

PISTH. (*taking Hercules aside*). Ah me, miserable! how

* "TRIB. (*threatening him with a stick*). Backel Ick dir so caput mach! HERC. Hörst du, er sagt, er giebt den Stab!" *Droysen*. "Yaw, yaw, goot, goot." *Frere*. Comp. note on Ach. 100.

² Cf. vss. 665, 1684. Lys. 167. Eur. Hippol. 507. Elect. 77.

³ The allusion is to Helen and the Trojan war.

he is cheating you! Withdraw this way to me, that I may tell you¹ something! Your uncle is deceiving you, my poor fellow; for, according to law, you've no claim to your father's property, not a jot:² for you are a bastard, and not born in wedlock.³

HERC. I a bastard! What do you mean?

PISTH. Yes, you, by Jove, since you are the son of a foreign woman:⁴ or how do you think Minerva could⁵ ever be an heiress, who is a daughter, if there were brothers born in wedlock?

HERC. But what if my father give me the natural son's inheritance at his death?

PISTH. The law does not permit him. This Neptune here, who now excites you, will be the first to⁶ lay claim to your father's property, saying that he is a brother born in wedlock. And I will now also recite to you the law of Solon: "Let not⁷ a bastard have the right of inheritance, if there be children born in wedlock; but if there should not be children born in wedlock, let the nearest akin by birth claim the property."

HERC. Then have I no claim to my father's property?

PISTH. Certainly not, by Jove! But tell me, did your father ever⁸ introduce you among your clansmen?⁹

HERC. He certainly *did not* introduce me. And indeed I have been wondering at it this long while.

PISTH. Why, pray, do you gape upwards, looking daggers? But if you side with us,¹⁰ I will appoint you sovereign; I will supply you with bird's milk.

HERC. Again also¹¹ you appear to me to speak justly concerning the damsel, and I deliver her up to you.

¹ See note on Lys. 1243. ² Vide Vesp. vs. 541.

³ See note on vs. 471. "Solent Græci, quæ significanter dicere volunt, iterare per negationem contrarii." Hermann.

⁴ i. e. of Alcmena. Cf. Eccles. 1130.

⁵ For similar constructions, see vss. 355, 671, *suprà*. Equit. 1296. Plut. 274. Eccles. 1127. Vesp. 1198. Equit. 621. Pax, 306, 710, 1236. Soph. El. 615. Herod. ii. 135; vii. 3. Thuc. i. 22. Comp. Dorv. Char. p. 227.

⁶ Comp. note on vs. 500.

⁷ Vide Soph. Antig. 180, and note on Ran. 169.

⁸ For this sense, see Nub. 370, 347, 386, 766, 1061. Ach. 610. Equit. 869. Thesm. 622. Ran. 62. Plato, Pol. p. 493, D.

⁹ See Hermann, Polit. Antiq. p. 192—194.

¹⁰ "If you'll reside and settle amongst us here." Frere. So also Dryden. But this is hardly the meaning of that phrase.

¹¹ Aristophanes, I am persuaded, wrote καὶ πάλαι.

PISTH. (*turning to Neptune*). What, then, do you say?

NEPT. I vote against it.

PISTH. The whole matter rests with Triballus. [*Addressing Triballus.*] What do you say?

TRIB. I gie oop t' graidly lass an' gurt Basilanau tut' bird.¹

HERC. He says he gives her up.

NEPT. No, by Jove, he does not say he gives her up, unless he goes like the swallows.²

PISTH. Therefore he says he gives her up to the swallows.

NEPT. Do you two now make peace and come to an agreement, and I, since you two are decided, will hold my tongue.

HERC. (*turning to Pisthetairus*). We have decided to concede all the matters you mention. But come yourself with us to heaven, that you may receive Basileia, and every thing there.

PISTH. Then these have been killed in good time for the marriage-feast.

HERC. Would you, pray, that I remain here and roast these meats in the mean time, and you go?

NEPT. You roast the meats? You exhibit great gluttony. Will you not go with us?

HERC. I should³ be well disposed of, indeed! [*Exit into the interior of the kitchen.*]

PISTH. Come, let some one give me here a marriage-cloak.⁴ [*Exeunt Pisthetairus, Neptune, and Triballus.*]

CHO. At Phanæ,⁵ nigh to the Clepsydra, there is a knavish

¹ See note on vs. 1615. "De beautiful gran damsel Basilan me give up to de fool." *Carey*. "Me tell you; pretty girl, grand, beautiful queen, give him to birds." *Frere*. "Die schön Mamsel und Zeus Basleien Ick paschol den Vogeln lassen über." *Droysen*. The words in the text have at least the advantage of being the living language of many thousands of her Majesty's subjects, while Mr. Droysen's German will be sought for in vain "from Treves to Memel."

² Vide Eubulus ap. Athen. lib. xiii. p. 562, C.,
 τίς ἦν ὁ γράψας πρῶτος ἀνθρώπων ἄρα
 ἢ κροπλάστησας Ἐρωθ' ὑπόπτερον;
 ὥς οὐδὲν ᾗδει πλὴν χελιδόνας γράφειν.
 ἀλλ' ἦν ἄπειρος τῶν τρόπων τῶν τοῦ θεοῦ.

"This verse is obscure, and very probably corrupt." *Droysen*. Dindorf in his *Poetae Scenici* had given βαδίζειν ὥσπερ, which Felton translates "unless to go as the swallows do, i. e. unless he means her to become a bird."

³ See note on vs. 788, *supra*.

⁴ See Porson, *Opusc.* p. 26.

⁵ Phanæ itself was a promontory of Chios. Vide *Virg. Georg.* ii.

race who live by their tongues, who reap, and sow, and gather in the vintage, and pluck ripe grapes with their tongues; and they are barbarians in race, Gorgias and Philippi; and from those Philippi who live by their tongues, the tongue of victims is used to be cut out every where in Attica.¹ [*Enter a messenger.*]

MESS. O ye that fare well in every respect, O more than words may tell, O thrice happy winged race of birds, receive your sovereign in his wealthy mansion. For he is approaching,² such as no bright-shining star in the gold-gleaming dome of heaven has shone forth to view; nor has³ the far-shining brilliancy of the rays of the sun blazed forth such, as is the ineffable beauty of the woman he comes with, brandishing the thunderbolt, the winged weapon of Jove. And an indescribable odour penetrates to the height⁴ of heaven's vault—a beautiful sight! And gales of incense blow away⁵ the wreaths of smoke. But see! here he is himself! Come, it behoves us to commence a sacred, auspicious song of the goddess Muse. [*Enter Pisthetairus and Basileia gorgeously apparelled.*]

CHO. Fall back, divide, retire aside, get out of the way,⁶ fly around the happy man of happy fortune!⁷ Oh, oh, what loveliness! what beauty! O thou who hast contracted a mar-

98, "Re κ ipse *Phanæus*." Liv. xxxvi. 43. For the allusion, see notes on Ach. 726, 826; and for *συκάζουσι*, see notes on Vesp. 145, 296.

- ¹ "And hence, the custom doth arise,
When beasts are slain in sacrifice,
We sever out the tongue." *Frere*.

Comp. Pax, 1060. Hom. Od. iii. 332. "*Mos invaluit, ut.*" *Brunck*.

- ² "Er kommt daher, lichtstrahlend wie noch nie ein Stern
Des Himmels goldgestirnten Dom durchleuchtete." *Droysen*.

³ There is the same abrupt transition in the original from the oratio obliqua to the oratio recta.

⁴ Height and depth are but relative terms, and βάθος is used indifferently for either.

⁵ Vide Æschyl. P. V. 402, λευρόν γὰρ οἶμον αἰθέρος ψαίρει πτεροῖς. Virg., "*Radit iter liquidum.*" Milton, P. L. ii. 604,

"Shaves with level wing the deep."

Comp. Welcker, Syll. Ep. 32.

- ⁶ A parody on Eur. Tro. 302.

"Above, below, beside, around,

Let your veering flight be wound." *Carey*.

- ⁷ "*Fortunatum virum fausto venientem omine.*" *Brunck*.

riage most happy for this state! Great, great good fortune possesses the race of birds through this man. Come, receive him and his Basileia with wedding songs¹ and bridal odes.'

Once upon a time the Fates, together with the gods, matched the great ruler of the lofty thrones to Olympian Juno with such a wedding song. "O Hymen, O Hymenæus!" And the blooming Love, with golden wings, guided the drawn-back reins, the groomsman of the nuptials of Jove and the happy Juno. "O Hymen, O Hymenæus."

ΠΙΣΤΗ. I am delighted with your hymns, I am delighted with your songs, I admire your words! Come now, celebrate both the thunder under the earth,² and the fiery lightning, and the dreadful bright thunderbolt of Jove himself.

ΧΘΟ. O thou mighty golden blaze of lightning! O thou immortal fiery weapon of Jove! O ye thunders under the earth, loud-sounding, and rain-bringing at the same time, with which this man now shakes the earth!³ Through you being possessed of all, he also has Basileia the assessor of Jove.⁴ "O Hymen, O Hymenæus!"

ΠΙΣΤΗ. Follow now the marriage-train,⁵ O all ye winged tribes of associates! come to the region of Jove and to the nuptial couch. Stretch forth thy hand, O thou blessed one, and having taken hold of my wings, dance with me; and I will raise and lift thee up. [*Exeunt dancing.*]

ΧΘΟ. Alala! Io Pæan! Huzza! victorious! thou highest of the gods! [*Exeunt omnes.*]

¹ Vide Catull. Carm. lxi. 12, "*Nuptialia concinens
Voce carmina tremula.*"

² "The reader may have already observed, that in more than one instance the poet directs the attention of his audience to the lavish expenditure of the Choregus. This seems to have been the object of the following lines, introductory to a new display of theatrical thunder manufactured upon an improved principle." *Frere.*

³ See Shakspeare, Lear, act iii.,
"You sulphurous and thought-executing fires,
Vaunt couriers to oak-cleaving thunderbolts,
Singe my white head."

⁴ I have here followed Droysen. Brunck translates it, "*et as
indentem sibi Basileiam habet Jovis.*"

⁵ "Folgt dem Hochzeitzuge nach." Droysen.

THE FROGS.

DRAMATIS PERSONÆ

BACCHUS.
XANTHIAS (servant of Bacchus).
HERCULES.
DEAD MAN.
CHARON.
FROGS (subordinate Chorus).
CHORUS OF MYSTÆ.
ÆACUS.
SERVANT OF PROSERPINE.
FEMALE INNKEEPERS.
EURIPIDES.
ÆSCHYLUS.
PLUTO.
VARIOUS MUTES.

THE FROGS.

[SCENE—the front of Hercules' temple.]

BACCHUS,¹ XANTHIAS—[*the former with the lion's skin of Hercules thrown over his usual effeminate attire, and armed with that hero's club; the latter mounted on an ass, and carrying their travelling baggage on the end of a pole*].

XAN. SHALL I say some of the usual jokes, master, at which the spectators always laugh.²

BAC. Yes, by Jove, whatever you please, except "I am burdened;"³ but beware of this, for it is by this time utterly sickening to me.⁴

XAN. Nor any thing else facetious?

¹ Bacchus is introduced very properly as the person in quest of a poet, since at his festival so many Athenian dramas, and this among the rest, were performed. It served also, as Frischlinus observes, to avert indignation from the head of the comedian, should any arise in the populace at this unsparing ridicule of their favourite Euripides. Of the Lenæan festival more will be said hereafter.

² It appears from this scene, that a custom prevailed among the inferior dramatic poets at Athens, of introducing servants laden with baggage, whose sole business it was to complain, and whose *ὡς θλίβομαι*, and *ὡς πικίζομαι*, were catchwords similar in their effects to those so ably exposed by Mr. Gifford in his Baviad.

³ It is but justice to observe, that Aristophanes has himself, in more places than one, been guilty of the very fault he here inveighs against. See Lysist. 255, 314. The Scholiast mentions another passage from the *Thesmophoriazusæ Secundæ*, Fragm. viii. (ed. Din-dorf). *ὡς διὰ γε τοῦτο τοῦπος οὐ δύναμαι φέρειν σκευή τοσαῦτα, καὶ τὸν ὄμῶν θλίβομαι.*

⁴ "Das ist verbraucht bis zum Ueberdruss." *Droysen. Comp. Liddell's Lex. in voc. χολή.*

BAC. Except, "How I am afflicted!"

XAN. What then? shall I say what is very laughable?

BAC. Aye, by Jove, boldly: that thing only¹ take care you say not——

XAN. What?

BAC. That with shifting the yoke² *from one shoulder to the other*, you desire to ease yourself.

XAN. Nor that I shall break wind with carrying so great a load upon me, unless some one shall remove it?

BAC. Nay, do not, I beseech you, except when I am about to vomit.

XAN. Then what occasion³ was there that I should carry this baggage, if I am to do none of those things which Phrynichus⁴ is accustomed to do, and Lycis, and Amipsias? They are always carrying baggage in Comedy.⁵

BAC. Don't do so then; for whenever, being a spectator, I see any of these stage tricks, I come away older by more than a year.⁶

XAN. O this thrice-unlucky neck then! because it is distressed, but must not utter what is laughable.

¹ Comp. Eccles. 258. For this exhortative use of ὅπως, see note on Lys. 316.

² Cf. Eccles. 833. Phœnissæ, Fragm. iii., (ed. Dindorf,) and note on Lys. 312.

"What's the use, then,
Of my being burthen'd here with all these bundles,
If I'm to be deprived of the common jokes
That Phrynichus, and Lycis, and Amipsias
Allow the servants always in their Comedies,
Without exception, when they carry bundles?" *Frere.*

⁴ These were comic poets contemporary with Aristophanes. The first gained the second prize with his *Muses* when the present comedy was brought upon the stage. Amipsias had gained the first prize over our author's first edition of the *Clouds*; and, again, over his *Aves*.

⁵ This line is bracketed by Dindorf as spurious. Brunck's method of construing it makes the construction solecistic; for ποίεω is not construed with a *dative* in Attic Greek. See Dawes, M. C. p. 334. Elmsl. Med. 1271. Bernhardt, W. S. p. 123. Wherever the dative is found with ποίεω, it is the "Dativus Commodi." See Krüger, Gr. Gr. § 46, 12, obs. 3.

⁶ The Scholiast quotes the following line from Homer as an illustration of this:

ἄψα γὰρ ἐν κακότητι βροτοὶ καταγρηδάσκουσιν. Cf. vs. 91, *infra*

BAC. Then is not this insolence and much conceit, when I, who am Bacchus, son of—a wine-jar,¹ am walking myself, and toiling, while I let him ride, in order that he might not be² distressed or carry a burden?

XAN. Why, do I not carry?

BAC. Why, how do you carry, who are carried?

XAN. Because I carry these.³

BAC. In what way?

XAN. Very heavily.

BAC. Does not the ass then carry this weight which you carry?

XAN. Certainly not what I hold and carry; no, by Jove!

BAC. Why, how do you carry, who are yourself carried by another?

XAN. I know not; but this shoulder of mine is burdened.

BAC. Do you then, since you deny that the ass assists you, in your turn take up and carry the ass.

XAN. Ah me, miserable! Why was I not at the sea-fight?⁴ Of a truth I would have bid a long farewell to you.⁵

¹ Where he should have said "son of Jove," contrary to expectation, he calls himself "son of a wine-jar." The vessel here mentioned occurs also in the *Lysistrata*, 196: and that in which the portion of manna was set apart by the children of Israel as a memorial is called by the Septuagint *στράμνος*, Exod. xxvi. 33.

² Matthiæ (after Reisig) remarks, "The optative seems to express that Dionysus had this intention when first he let Xanthias mount." Krüger supposes that along with the principal tense a past tense also is present to the mind at the same time. Such cases ought rather to be explained in conformity with the proper nature of the optative, i. e. a mood *expressing the thoughts of some one different from the speaker*. Cf. note on *Equit.* vs. 135. Here I refer it to the scheming of the lazy Xanthias to bring this about. Cf. *Aves*, 45, 1524. *Eccles.* 347. *Pax*, 32. *Soph. Col.* 11. *Elect.* 760. *Eur. Iph. T.* 1218.

³ i. e. τὰ στρώματα.

⁴ At the sea-fight at Arginusæ the slaves (who had distinguished themselves by their bravery) were presented with their freedom. This practice of arming slaves was not peculiar to Athens, since we find from Plutarch that Cleomenes armed two thousand Helots to oppose the Macedonian Leucaspidae, in his war with that people and the Achæans; and the Helots were also present at the battle of Marathon, according to Pausanias. In Rome also, though it was highly criminal, as Virgil, *Æn.* ix. 547, tells us, for slaves to enter the army of their masters, yet, after the battle of Cannæ, eight thousand of them were armed, and, by their valour in subsequent actions, earned themselves liberty.

⁵ For this repetition of *ἀν* with an indicative, cf. *Aves*, 1593. *Lys.*

BAC. Dismount, you scoundrel, for now I go¹ near this door, whither I was first to betake myself. [*Knocks violently at the door.*] Little boy, boy, I say,² boy! [*Xanthias dismounts from his ass.*]

HER. (*from within*). Who knock'd at the door? How Centaur-like³ he rushed at it, whoever he is. [*The door opens, and Hercules comes out.*] Tell me, what's this?⁴

BAC. (*addressing Xanthias*). Boy!⁵

XAN. What's the matter?

BAC. Did you not observe?

XAN. What?

BAC. How exceedingly he was afraid of me.

XAN. Yes, by Jove, lest you should be mad.

HER. (*aside*). By Ceres, I certainly am not able⁶ to refrain from laughing, though I bite my lips; nevertheless I laugh.

BAC. My good sir, come forward; for I have some need of you.

HER. (*trying to suppress his laughter*). I am not able to drive away my laughter, when I see a lion's skin lying upon a saffron-coloured robe.⁷ What's your purpose? Why

(361, 511; Thuc. viii. 96; Eur. Alc. 96; Hippol. 497; Soph. El. 441, 697; Antig. 468, 680, 884; Ajax, 1144. See Mus. Crit. ii. p. 276. Herm. Vig. n. 283.

¹ For εἰπὶ βαδίζων, see Krüger's Gr. Gr. § 56, 3, obs. 3.

² See Krüger's Gr. Gr. § 38, 4, obs. 5.

³ The simile is well chosen for the character of Hercules, who had himself witnessed the insolence of which he speaks. According to the Scholiast, this is ironically spoken by Hercules, as if Bacchus had been unable, through weakness and effeminacy, to strike the door violently. Plaut. Trucul. ii. 2, 1, *Quis illic est, qui tam proterve nostras aedes arietat?* With ὅστις we ought, strictly speaking, to supply the requisite form of the preceding verb (ἐνέλατο). See Krüger's Gr. Gr. § 51, 15, 1.

⁴ Comp. Vesp. 183, 1509; Aves, 859, 1030, 1495; Lys. 350, 445; Plut. 1097.

⁵ Comp. vs. 271, 521, 608, *infra*; Aves, 665, 1581, 1628; Equit. 1339; Vesp. 935; Eccles. 128, 734, 737, 739, 833; Krüger's Gr. Gr. § 45, 2, obs. 6, and § 50, 8, obs. 3.

⁶ See Krüger, Gr. Gr. § 67, 11.

⁷ So also in the Thesmoph. 143, Agathon is described as wearing a saffron vest, which was a mark of effeminacy among the Romans also.

have the buskin and club¹ come together? Whither in the world have you been abroad?

BAC. I embarked on board the Clisthenes.²

HER. And fought at sea?

BAC. And we sunk either twelve or thirteen ships of the enemy too.³

HER. You two?

BAC. Yea, by Apollo!

HER. "And then I awoke."⁴

BAC. And indeed, as I was reading the Andromeda to myself on board the ship, suddenly a desire smote my heart, you can't think how vehemently.⁵

HER. Desire? How gre t⁷ a one?

BAC. A little one: as big as Molon.⁸

HER. For a woman?

¹ Comp. note on Thesm. 139.

² He speaks of the effeminate Clisthenes as if he were a ship of that name. He had probably fitted out and manned a ship as Trierarch for the expedition to Arginusæ. He is introduced in the *Thesmophoriazusæ*, vs. 574, as a very woman in manners and character, and warns the Athenian ladies of the knavery of Euripides and Mnesiochus. Cf. Lys. 1092; Thesm. 235; Nub. 355; Aves, 831.

³ "Whenever *kai*—γῆ is used in answers, it adds something new, and more important than the preceding; answering to the Latin *atque adeo*." *Enger*.

⁴ The battle of Arginusæ had but just taken place, and, as usual, the most worthless fellows, who had been compelled to engage in it, were making themselves out each the hero of the day. Hercules, who would put a stop to Bacchus's vaunts, replies to him with the usual conclusion of those who relate their dreams. In the *Cyclops* of Euripides, Silenus, the mythological attendant of Bacchus, is boasting of some exploit against a giant, and, at the end, asks himself, doubtingly, whether it be not a dream. "A polite way of telling people that they have been romancing. It is remarked by the German translators, Conz and Welcker, that their ancestors had a similar proverbial mode of expression, used for a similar purpose, *und mit dem erwacht Ich*." *Mitchell*.

⁵ Plato, (ap. Athen. i. p. 5, B.,) *τοῦτ' ἐκλεῖν βούλομαι: τὸ βιβλίον πρὸς ἱμανρόν*. Cf. Eccles. 931.

⁶ Comp. Acharn. 12, 24; Nub. 881; Eccles. 399; Plut. 742; Monk, Hippol. 448; Hermann, Nub. 878.

⁷ See note on Equit. 1324. Cf. Blomf. Pers. 340. Krüger, Gr. Gr. § 51, 16, obs. 3.

⁸ Didymus relates that there were two of this name at Athens, one an actor, the other a robber. "Molon was remarkable for his bulk and stature." *Frere*.

BAC. Certainly not.

HER. For a boy, then?¹

BAC. By no means.

HER. For a man, then?

BAC. Faugh!

HER. Have you been with Clisthenes?

BAC. Do not mock me, brother, for² I am distressed; such a desire utterly undoes me.

HER. Of what sort, my little brother?

BAC. I am not able to tell it; yet certainly³ will I declare it to you in a riddle.⁴ Did you ever⁵ suddenly desire pea-soup?

HER. Pea-soup? bless me! ten thousand times in my life.

BAC. Shall I teach you thoroughly the truth⁶ of the matter, or shall I declare it in some other way?

HER. Nay, do not about the pea-soup at least; for I understand *that instance* very well.

BAC. Therefore such a longing for Euripides consumes me——

HER. And that too⁷ when he is dead?

BAC. And no man could persuade me, so as not to go to fetch him.⁸

HER. To Hades below?

¹ For this use of ἀλλὰ, cf. note on Lys. 193.

² See note on Nub. 232.

³ ὅμως γε μέντοι, *attamen certe*. See Hermann, Vig. n. 357.

⁴ See Eurip. Rhesus, 754. Æsch. Agam. 1192. Choeph. 887.

⁵ In the Peace, 841, Hercules is laughed at for his voracity, which the complaints of the hostesses in this play abundantly testify. Bacchus, therefore, when he would give his brother the strongest idea of his passion for Euripides, reminds him of his own for the ἔρνος, which was made of boiled pulse, and the proper diet of the brave in fight, according to the Scholium. For ἡδὴ, see note on Equit. 869.

⁶ "Shall I state the matter to you plainly at once,

Or put it circumlocutorily?" *Frere*, who adds in his note, "A ridicule of the circuitous preambles to confidential communication in tragedy." ἐκδιδάσκω is the present subjunctive. The Greeks do not use a present indicative in this kind of construction. Comp. Soph. Trach. 972. Eur. Ion, 711.

⁷ See Krüger, Gr. Gr. § 51, 7, obs. 14.

⁸ See Krüger, Gr. Gr. § 67, 12, obs. 6; and for ἔπι, *ibid.* § 69, 42, obs. 2.

BAC. Aye, and, by Jove, *lower still*, if there be aught still lower.¹

HER. With² what intent?

BAC. I want a clever poet, "for³ some are no longer alive, and others who are living, are bad."

HER. What then, is not⁴ Iophon alive?

BAC. Why, to be⁵ sure this is even the only good thing still remaining, if indeed even this be good; for I don't know⁶ for certain even how this is.

HER. Do you not mean, then, to bring up Sophocles,⁷ who is before⁸ Euripides, if you must bring one from thence?

BAC. Not before I shall have taken Iophon alone by himself, and tried him, what he can do without Sophocles. And besides, Euripides, as he is roguish, would even attempt to run away hither along with me, while the other is easy here, and easy there.⁹

HER. But where's Agathon?¹⁰

¹ Plut. 397, εἰ δ' ἔστιν ἕτερός τις Ποσειδῶν, τὸν ἕτερον.

² Comp. Lys. 480, 487.

³ The Scholiast observes that this is a hemistich from Euripides. The seventy-second line is also from the *Æneus* of that tragedian.

⁴ Iophon was the son of Sophocles and Nicostrate. The praises bestowed on him here, however, are considerably qualified by what follows after, whence it would appear that Sophocles' children were not content with their attempt to wrest his personal fortune from him, but extended their rapacity to his literary property after his death. The Scholiast mentions a play of that tragedian, in which this undutiful son is introduced as bringing the action against his father, which was refuted by the recital of the *Ædipus Coloneus*. Cic. *de Senectute*.

⁵ See Hermann, Vig. n. 299.

⁶ Anticipation. Cf. vs. 79; Krüger, Gr. Gr. § 61, 6, obs. 1; and note on Nub. vs. 1148.

⁷ See Monk, Alc. 25. Hippol. 1148. Cf. vs. 863, *infra*.

⁸ "There appears to be a studied ambiguity in the expression." Mitchell.

⁹ *ἐνθάδε*, the upper world, *ἐκεῖ*, the lower world. Cf. Soph. Ant. 75; Aj. 1389. Plato, Apol. p. 41, C.

¹⁰ Agathon was the contemporary of Euripides, &c., and is mentioned by Aristotle in terms of praise for his delineation of the character of Achilles, which Tyrwhitt supposes to have been introduced into his tragedy of *Telephus*. See Arist. *de Poet.* cap. xxviii. From the fragments which remain of this author, it appears that his style was replete with ornament, particularly antithesis. See Eth. Nich. vi. 5. Athen. v. p. 185, A. Thesm. 60. Thesm. Second. Fragm. i. - "He was not dead, as might be supposed, but had re-

BAC. He has left me and gone, a good¹ poet, and much regretted by his friends.²

HER. Whither in the world is the poor fellow³ gone?

BAC. To the banquet of the blest.

HER. And Xenocles?⁴

BAC. By Jove, may he perish utterly.

HER. And Pythangelus?⁵

XAN. (*aside*). But no account⁶ made of me, though I am so dreadfully galled in my shoulder.

HER. Are there not therefore here more than ten thousand other mere lads who compose tragedies, more loquacious⁷ than Euripides by more than a stadium?⁸

BAC. These are small fry, and chatter-boxes, "twittering-places of the swallows,"⁹ disgraces to the art, who vanish speedily, if only they receive a chorus, after having once piddled upon tragedy.¹⁰ But a poet of creative powers you could no longer find,¹¹ if you searched, who uttered a noble expression.

tired to Macedonia, to the court of king Archelaus." *Droysen*. See *Athenæus*, xv. p. 673, F.

¹ A pun upon his name.

² Eur. *Phœn.* 324, ἡ ποθεινὸς φίλοις.

³ Eur. *El.* 231, ποῦ γῆς ὁ τλήμων τλήμονας θυγὰς ἔχων.

⁴ Xenocles was the son of Carcinus, and obtained the prize against the *Alexander*, *Palamedes*, *Troades*, and *Sisyphus* of Euripides. See note on Nub. 1272. Cf. *Thesm.* 169, 440. *Vesp.* 1501.

⁵ This poet has sunk into the oblivion his poetry probably deserved.

⁶ "But nobody thinks of me." *Frere*.

⁷ This fault is again noticed in Euripides, vs. 1101, and is remarked by Plutarch also, *De Aud. Poet.* p. 45, (vi. 163. *Reisk.*)

⁸ Comp. vs. 18, πλεῖν ἢ 'νιπτῷ πρεσβύτερος. Nub. 430, τῶν Ἑλλήνων ἑκατὸν σταδίοισιν ἄριστος. Alexis ap. Athen. p. 638, C., ἡμέρας δρόμῳ κρείττων.

⁹ This expression occurs in the *Alcmena* of Euripides, *Fragm.* ii., and points at once to the garrulity and barbarisms of the poets alluded to. Virgil mentions the first, *Geor.* iv. 307, as an attribute of the swallow; and the latter we may gather from the interpretation of the Dodonæan pigeon by Herodotus, ii. 57, where he says, "as long as she (the Egyptian) spoke in a foreign language, she appeared to them (the natives) to utter the sounds of a bird." Such was the opinion passed upon our own tongue by Charles V.

¹⁰ "Necdum enim erant adeo validi, ut cum eâ rem habere possint eo successu, quo gaudere solent οἱ γόνιμοι. De Tragediâ, tanquam de meretrice, loquitur, quæ amatoribus poetis copiam sui facit. Sic *Equit.* 517." *Brunck*.

¹¹ ποιήτην ἂν οὐχ εὖροις ζητῶν ἄν. *Matthiæ* (Gr. Gr. § 522, b. 2)

HER. How creative?

BAC. So creative as to utter¹ some such venturous phrase as "Æther, little mansion² of Jove," or "Foot of time," or "The mind which was not willing to swear by the victims, and the tongue which swore apart from the mind."

HER. Do these please you?

BAC. Nay, but³ *they please me* to more than madness.

HER. Of a surety⁴ they are knavish tricks, as appears even to you.

BAC. Do not direct⁵ my mind; for you have a house of your own.

HER. And yet absolutely they appear most villanous.

BAC. Teach me to dine.⁶

600, 5) and Mitchell imagine that in this kind of formulæ one *ἄν* belongs to the optative, the other to the participle, so that the participle is *thereby* = *εἰ* c. optativo. More accurate grammarians have very properly rejected this as a monstrosity, and recognise in such constructions merely the usual repetition of *ἄν* with an optative, as in Thesm. 196. Moreover a participle *alone by itself* is constantly used as a protasis = *εἰ* c. optativo, as may be seen ap. Krüger, Gr. § 50, 11; Matthiæ, § 566, 4; Jelf, § 697, b. A good example is Eur. Ph. 514.

¹ See Krüger, Gr. Gr. § 51, 13, obs. 10. Bernhardt recognises in these constructions a sort of *climax*. Mitchell very aptly compares Longin. xxxii. 5, *εἰ δὲ παρασκευαζεντικώτερόν τι λέξει*.

² This line is from the *Melanippe* of Euripides, and quoted correctly in the Thesm. 272, although here the comedian's malice or forgetfulness has led him to render it more ridiculous by the substitution of *ὠμάτιον* for *οἶκησιν*. The expression, "foot of time," is in the *Bacchæ*, 876. Cf. Alex. Fragm. xxi. The passage which follows is a paraphrase of the celebrated line in the *Hippolytus*, vs. 608; see Thesm. 275. Cicero both translates and applauds it in the *Offices*, iii. 29.

³ See note on Thesm. vs. 646, C. Cf. vss. 745, 751, *infra*. Ach. 458.

⁴ One would hardly have thought it necessary to assure the merest tyro, that *ἡ μὲν* never did, and never could under any circumstances, signify *nikilominus tamen*; ἀλλ' ἅπαν γένοιτ' ἄν ἤδη. Those who cannot judge for themselves may consult Hermann's note on Eur. Alc. 64. "*Profecto inepta sunt, vel te judice.*" Bruck.

⁵ "Rule not my thoughts; thou'rt master of thine own." Dunster. A parody on the following line of the *Andromeda* of Euripides,

μὴ τὸν ἑμὸν οἶκε νοῦν ἐγὼ γὰρ ἀρξίσω.

⁶ "Ne sutor ultra crepidam." Hercules was a great glutton, and might therefore be supposed to understand the art which Bacchus recommends him to teach. He therefore says, "confine your instructions to gastronomy; it's something that you understand."

XAN. (*aside*). But no account of me.

BAC. But *tell me these*, for the sake of which¹ I have come with this dress, in imitation of you, that you might tell me your entertainers, if I should want them, whom you made use of at that time when you went to fetch Cerberus, the harbours, bakers' shops, brothels, resting-places, lodging-houses, springs, roads, cities, rooms, hostesses, and where there are fewest bugs.

XAN. (*aside*). But no account of me.

HER. Oh rash! why, will you dare to go?

BAC. And do you too say nothing further to this, but tell me about the roads, how we may soonest arrive at Hades below; and tell me neither a hot nor a very cold *way*.

HER. Come now, which of them shall I tell you first? Which?² for there is one *way* by a rope and a bench, if you hang yourself.

BAC. Have done, you tell me a choking one.

HER. But there is a compendious and well-beaten³ path, that through a mortar.

BAC. Do you mean hemlock?

HER. Certainly.

BAC. Aye, a cold and chilly one, for it immediately benumbs⁴ the shins.

HER. Would you have me tell you a speedy and down-hill *road*?

BAC. Yes, by Jove, for I am not good at walking.

HER. Creep down then to the Ceramicus.⁵

¹ See Krüger, Gr. Gr. § 51, 11.

² Cf. Nub. 79.

³ The reader will perceive the pun. Plato, Phæd. p. 116, "And let some one bring in the poison, if it has been pounded, if not, let him beat it up." And again, p. 117, "And after he had pounded it for a considerable time, he came with the person who was to give the poison to Socrates, bringing it beaten in a cup."

⁴ This is Plato's account of the effects of hemlock: Phæd. p. 118, "And then having violently squeezed his foot, he asked him [Socrates] if he felt it; but he said, no; and after this again his shins; and then he came up to us and told us that Socrates was becoming chilled and benumbed."

⁵ The Ceramicus were two districts, one within the walls of Athens, the other without. The latter is here meant. The former was an insignificant part of the town, and the resort of the lowest and most profligate of its inhabitants; the latter, however, was famous on many accounts, especially as the burying-place of deceased persons.

BAC. And what then?

HER. When you have mounted on the lofty tower—

BAC. What must I do?

HER. Look out thence for the torch to be thrown down; and then, when the spectators call to fling it, do you, too, fling¹ yourself—

BAC. Whither?

HER. Down.

BAC. But I should destroy the two membranes² of my brain: I could not travel this way.

HER. What then?

BAC. That whereby you then descended.³

HER. But the voyage is long; for you will immediately come to a large lake, altogether bottomless.

BAC. How then shall I get across?

HER. An old sailor-man will carry you over in a little boat only so big, when he has received two obols⁴ as his fare.

BAC. Ha! what a mighty power the two obols have every where! How came they thither, too?⁵

rions: see Thucyd. ii. Of the celebration of the torch-race, mentioned by Herod. 8, as consecrated to Vulcan, with whom other writers join Minerva and Prometheus, more will be found in the note on vs. 1087 of this play. Cf. Vesp. 1203. Kuster says that the torch thrown from the tower was a signal for starting: Meursius understands each of the competitors to receive a torch from thence. "Hercules speaks as one standing on a higher ground than the place alluded to." *Mitchell*.

¹ Cf. Ach. 1001. Nub. 1080. Equit. 1187. This usage must not be confounded with that noticed in the note on vs. 169.

² *Θρίον* is properly a fig-leaf, but applied to the membranes of the head, according to the Scholiast, from their resemblance to the foliage of the fig-tree.

³ Eur. Electr. 1041, *ἐκρίφθην ἥνπερ ἦν πορεύσιμον*. Orest. 1251, *σῆμα τὴνδ' ἀμαξήν τριβόν*. Herod. viii. 121, *ἔναι τὴν μεσόγειαν*. See Krüger, Gr. Gr. § 46, 6, obs. 2. Bernhardt, W. S. p. 115.

⁴ In other mythological authorities Charon is said to be contented with a single obol, but the comedian increases his fare to two, for the purpose of introducing a sneer at that part of Solon's legislation, which, in the words of Mr. Mitchell, "made the country a nation of judges, or, to use the original term, a nation of *dicasts*."

"Auf einem nur so grossen Nachen setzt dich

Ein alter Fährmann über für zwei Obolen Lohn." *Droysen*.

⁵ "Wie kamen sie auch dort?" *Droysen*.

ὥς καὶ ἡλθίτην; would be somewhat different.

HER. Theseus brought them. After this you will see snakes, and innumerable wild beasts most dreadful.

BAC. Do not try¹ to astound, or put me in a fright, for you will not dissuade me.

HER. Then *you will see* abundant mud,² and ever-flowing ordure; and³ people lying in this, if any where any one has ever wronged his guest,⁴ or appropriated the wages of prostitution, or beaten his mother, or struck his father's cheek, or sworn a false oath, or if any have transcribed a passage of Morsimus.⁵

BAC. Yea, by the gods, in addition to these also there ought to have been, if any one learnt the Pyrrhic dance of Cinesias.⁶

HER. After that the breath of flutes shall encompass you, and you shall see a most beautiful light, as here,⁷ and myrtle groves, and happy bands of men and women,⁸ and abundant clapping of hands.

¹ See Porson and Schäfer on Eur. Ph. 79; Hermann, Vig. n. 161.

² Plato mentions this, Phædon, 81,—“That whoever comes to hell uninitiated in the mysteries, or unatoned for by sacrifice, shall lie in mud.” See also Æsch. Eum. 269; Virg. Æn. vi. 698.

³ See note on Lys. 556.

⁴ Aristophanes had in his mind Æsch. Eum. 259.

⁵ Morsimus was a rival of Aristophanes in the drama, and is mentioned by him in the *Knights*, vs. 401, where the chorus wishes, as the strongest and deepest curse that could visit them, if ever they forget their hatred to Cleon, that they may be compelled to “sing a part in a tragedy of Morsimus.” Cf. Pax, 801; Aves, 281, where he is called “son of Philocles.”

⁶ A native of Thebes, son of Meles, a player on the cithara, and a dithyrambic poet. He was so thin and weak, as to be obliged to support himself by *stays* made of lime-tree wood. See Aves, 1278; Ran. 1437. His dirty habits are alluded to in Eccles. 330. In Aves, 1372, he appears in the character of a begging poet. Spanheim produces a passage from Athenæus, itself a fragment of a lost play called *Gerytades*, and written by Aristophanes, in which, among the persons who, for their leanness and ghost-like appearance, were to be sent to hell on an embassy, is enumerated Cinesias,—ἀπὸ κυκλικῶν. See Aristoph. Fragm. 198, ed. Dindorf. The Pyrrhic dance, required the Orthian strain, according to Athenæus.

⁷ See note on vs. 82. “A brilliant sun was probably shining at the time over the theatre when the words were uttered.” Mitchell. See Schlegel Dram. Lit. p. 53, 57; Pindar Thren. Fragm. i., τοῖσι λάμπει μὲν μένος αἰελίου τὰν ἐνθάδε νύκτα κάτω. Virg. Æn. vi. 640, “Largior hic campos æther et lumine vestit purpureo.”

⁸ As a similar instance of asyndeton, Kuster cites Soph. Antig.

BAC. But who, pray, are these?

HER. The initiated—¹

XAN. (*aside*). By Jove, I am certainly the ass² that carries the mystic implements. But I will not hold these any³ longer. [*Throws his baggage on the ground.*]

HER. —who will tell you every thing whatever you want. For they dwell⁴ very near along the very road, by Pluto's gates. And now fare you well, brother.⁵ [*Hercules goes in and shuts the door.*]

BAC. Yea, by Jove, and fare you well also; but do you (*to Xanthias*) take up the baggage again.

XAN. Before I have laid them down even?

BAC. Aye, and very quickly, let me tell you!

XAN. Nay, do not, I beseech you, but hire some one of those who are being carried forth to burial, who is going on this errand.⁶

BAC. But if I should not be able?

XAN. Then let me take⁷ them. [*A funeral procession with a dead body on a bier crosses the stage.*]

1079, ἀνθρώπων, γυναικῶν κοκκύματα. See Krüger, Gr. Gr. § 59, 1, obs. 1.

¹ Virg. *Æn.* vi. 638. This alludes to an idea prevalent throughout Greece, but especially in Athens, that the Mystæ were to enjoy their time in the Elysian fields after death, crowned with myrtles, and possessed of all possible happiness. Euripides, in his *Herc. Fur.* 612, mentions the initiation of Hercules as a preliminary step to his descent into hell. To those who have time and opportunity for its perusal, the ingenious attempt of Dr. Warburton to prove Virgil's sixth book a description of the Eleusinian mysteries will most probably afford a more copious account of that festival than can be here given. Div. Leg. 2.

² These animals, says the Scholium, were used for carrying the necessary adjuncts to the performance of the mysteries from Athens to Eleusis; they were often over-laden, and from this circumstance arose the proverb used by Xanthias, as indicating any intolerable burden.

³ Thuc. iv. 117, ἐς τὸν πλείω χρόνον. See Krüger, Gr. Gr. § 50, 2, obs. 8; § 50, 4, obs. 13. This is the only passage in Aristophanes where this phrase is found.

⁴ "Denk ihre Wohnung haben sie dort zu allernächst

Und dicht am Wege, der zu Plutons Pforte führt." *Droysen.*

⁵ Eur. *Hippol.* 1451, χαίρει πολλά μοι, πάτερ.

⁶ Eur. *Bacch.* 965, ἐπὶ τὸδ' ἔρχομαι.

"Der in den Wurf dir grade kommt." *Droysen.*

⁷ "The infinitive was also used *absolutely*—certainly without any

BAC. You say well; for they are carrying forth¹ some dead man here.² Hollo you! You, I say! you,³ the dead man! Fellow, will you carry some small baggage to Hades?

DEAD MAN. About⁴ how many?

BAC. These here.

D. M. Will you pay two drachmæ⁵ as my pay?

BAC. No, by Jove, but less.

D. M. (*to the bearers*). Go you slowly on your way.⁶

BAC. Stay, my good sir, if I may possibly make⁷ a bargain with you.

D. M. Unless you will pay two drachmæ, don't talk.

BAC. Take nine obols.

D. M. Then may I come to life again! [*Funeral procession moves on.*]

XAN. How⁸ haughty the accursed fellow is! Won't he smart for it? I'll go myself. [*Takes up the baggage again.*]

BAC. You are a good and noble fellow. Let us go to the boat. [*Here the scene changes⁹ to the banks of the Styx.*]

CHARON. Avast!¹⁰ put to shore!

ellipsis—for the denoting of a wish, (*optatively*), as a kind of invocation, which may also express merely a person's *liking*. The subject in this case stands in the *accusative*. Æschylus, *ἑτοί πολῖται, μὴ με δουλείας τυχεῖν*. Aristophanes, *μίσθωσαι τινα. Δ. ἰὰν δὲ μὴ ἔχω; Ξ. τότε μ' ἄγειν.*" Krüger. See his Grammar, § 55, 1, obs. 4, and obs. 5. Of course we must not confound such as these with the infinitive = imperative. Cf. vs. 887, 894. Eccles. 1107. Pax, 551. Aves, 448.

¹ The following dialogue may remind us of the concluding scene in *Bombastes Furioso*, which subsequent productions of a similar nature have imitated.

² Comp. Vesp. 182, 205, 1415. Pax, 840. Aves, 287, 279.

³ Comp. Æsch. Prom. 980. Eur. Bacch. 910; Med. 273. Soph. Ant. 270. Hermann, Vig. n. 341.

⁴ See Krüger, Gr. Gr. § 51, 16, obs. 6.

⁵ The Attic drachma was six obols. Bacchus, therefore, offers him three-fourths.

⁶ "Bearers, move on." Frere.

⁷ See note on vs. 1460.

⁸ Plut. 275, *ὡς σιμὸς οὐκίτριπος*. Cf. Eur. Hippol. 92, 492, 961, 1067.

"A pompous rascal! Won't he pay for't? Well!

I'll e'en proceed and carry it myself." Dunster.

⁹ See Schlegel, Dram. Lit. p. 161.

¹⁰ Mr. Mitchell has observed that the nautical language of the

XAN. (*gazing at the Styx with astonishment*). What's this?

BAC. By Jove, this¹ is that lake of which he was telling us; and I see a boat too.

XAN. Aye, by Neptune, and see here's Charon too!

BAC. Hail, Charon! hail, Charon! hail, Charon!

CHA. Who is *bound* to the resting-place from miseries² and troubles? who to the plain of Lethe, or to an ass-shearing,³ or to the Cerberians,⁴ or to the crows, or to Tænarus?⁵

BAC. I.

CHA. Get on board quickly.

BAC. Where d'ye think you shall put⁶ in? to the crows really?

CHA. Yes, by Jove, as far as you are concerned.⁷ Now get on board.

Athenians was not very musical, as neither our own formerly or at present.

¹ See Krüger's important remarks on this construction, Gr. Gr. § 61, 7, and note on *Äves*, 179.

² Mitchell compares Plato, Legg. ii. p. 653, D. Soph. Phil. 878. Eur. *Fragm. inc. clv*.

³ "ἰς ὄνον πόντος = land of no where." Mitchell. It was a common proverb, signifying impossibility, or rather what does not exist. In Greece, when any one attempted aught impossible, it was usual to say to him, ὄνον κείναις, "you are shearing an ass."

⁴ "People among whom Cerberus dwells, not without allusion to the Homeric Cimmerii." Mitchell. There were two nations of this name, one on the Palus Mæotis, who in the time of Cyaxares invaded Asia Minor, Herod. i. 6; another that dwelt on the western coast of Italy, and from their habits, such as concealing themselves in caves, &c., were supposed by the ancients to be denizens of hell. Homer, Virgil, and Milton have all availed themselves of this idea.

⁵ A dark place at the foot of Malea, a promontory of Laconia, the southern point of Europe. Neptune had a temple there, and for an offence against him, the earthquake which demolished Sparta was supposed to have happened. There was a cave at Tænarus whence issued a black and unwholesome vapour, and this gave rise to the poetical fable of its being the passage through which Hercules dragged Cerberus. Virgil, *Geor.* iv. 467, mentions it as the road of Orpheus also. Cf. Eur. *Herc. F.* 23; *Cyclops*, 292.

⁶ For similar uses of the simple verb in this sense Mitchell cites Soph. Phil. 305; Solon, *Fragm.* V. vs. 65.

⁷ Comp. *Acharn.* 386, 958. *Nub.* 422. Soph. Phil. 774. *Eur.* *Helen.* 1274. Krüger, Gr. Gr. § 68, 19, obs. 2.

BAC. Here, boy ! [*Bacchus gets into the boat.*]

CHA. I carry no slave, unless he has been in the battle¹ of the Carcasses.

XAN. No, by Jove ; for I happened to have sore² eyes.

CHA. Will you not then, pray, run round the lake, round about ?³

XAN. Where then shall I wait for you ?

CHA. Near the stone of Auænus,⁴ at the resting-places.

BAC. D'y'e understand ?

XAN. Yes, certainly, I understand. Ah me, miserable : what omen⁵ did I meet with as I left home ? [*Xanthius runs off.*]

CHA. (*to Bacchus*). Sit to your oar. [*Bacchus goes and seats himself ON the oar instead of AT the oar.*] If any one further is for sailing, let him make haste. [*To Bacchus.*] Hollo you ! what are you doing ?

BAC. What am I doing ? why, what else but sitting on the oar, where you bade me ?

CHA. Will you not then, pray, sit down here, you fat-guts ?

BAC. (*seating himself*). There.

CHA. Will you not then put forth your hands and stretch them out ?

BAC. There. [*Makes a silly motion with his hands.*]

¹ The allusion is to the battle of Arginusæ. "The sense is : *nisi pugna navali interfuit et eo sibi libertatem paravit* : *περὶ τῶν κρεῶν* is said for *περὶ τῶν σωματίων*." Thiersch. According to Mitchell, Charon judges of the battle from his stand-point as *ferryman*, and therefore speaks of it only as the battle in which so many *carcasses* had to be recovered for the rites of sepulture. And this seems the most probable explanation. Herod. viii. 102, *ἀγῶνας ὁρμύονται περὶ σφίων αὐτίων*.

² Thiersch supposes the allusion is to some Athenian of the day, who had made this excuse. For *οὐ γὰρ ἀλλά*, see note on Nub. 252.

³ "So lauf' und lauf' nur hurtig rings um den Teich herum !"

Droysen.

⁴ One of Aristophanes' equivoques, as *ἀναινον* is at the same time the imperative of *ἀναινομαι* = *be thou withered*. Cf. Æsch. Eum. 333.

⁵ The superstition of the ancients respecting the objects that fell in their way on leaving their houses is well known. Potter has enumerated several, as an eunuch, a black, and an ape, or a snake lying in the road, so as to part the company. Of these *Polis* and *Hippocrates* (not the physician) are said to have written books.

CHA. Don't be playing the fool,¹ but row stoutly with your feet against the stretcher.²

BAC. Why, how then shall I be able to row, being inexperienced and unused to the sea, and no Salaminian?

CHA. Very easily; for you shall hear most delightful melodies, as soon as you once lay to your oar.

BAC. From whom?

CHA. From swans, the frogs, wondrous ones.

BAC. Now give the time!

CHA. Yeo ho! yeo ho!

FROGS. Brekekekex, coax, coax, brekekekex, coax, coax. Marshy offspring of the fountains, let us utter an harmonious strain of hymns, my sweet-sounding song, coax, coax, which we sung in Limnæ³ around the Nysæan⁴ Bacchus, son of Jove, when the crowd of people rambling about in drunken revelry on the sacred festival of the Chytræ, marched through my demesne. Brekekekex, coax, coax.

BAC. I begin to have a pain in my bottom, you coax, coax. But you, no doubt,⁵ don't care.

FROGS. Brekekekex, coax, coax.

BAC. May you perish then together with your coax;⁶ for you are nothing else but coax.

FROGS. Aye, justly, you busybody, for the Muses with

¹ See note on vs. 299, *infra*. Krüger, Gr. Gr. § 53, 7, obs. 5, and for ἔχων, *ibid.* § 56, 8, obs. 4, and note on Aves, 341.

² "Pull stoutly against the oar, going well back." *Liddell*. This can scarcely be the meaning.

³ A swampy district in the neighbourhood of the Acropolis, where was the temple of Bacchus, and where the Bacchic festival was celebrated. There is an allusion at the same time to the natural haunt of the Frogs.

⁴ Nysa is placed by some authors in Arabia, by others in Æthiopia. It was, with another of the same name in India, consecrated to Bacchus, and here the god is said to have been educated by the nymphs of the place. His connexion with it appears from his name Dionysus. A probable derivation of this name is the *Indian* one, which deduces it from δεινός and Νύσα, *king of Nysa*. See Creuzer as cited ap. Mitchell, p. 413.

⁵ "Not *fortasse*, but *videlicet* or *profecto*, as Schäfer ad Long. p. 357, teaches us. Cf. Plut. 358, 1058. Eur. Heracl. 262." *Thiersch*. "Freilich." *Droysen*. For οὐδὲν μέλει, cf. Vesp. 1411.

⁶ "Hol' euch mit eurem kex koax!"

Ihr seid ja nichts als kex koax." *Droysen*.

Comp Pax, 1288. Thesin. 826.

beautiful lyre, and horn-footed¹ Pan, who plays reed-sounded strains, have loved me, and the harper Apollo is still more delighted with me on account of the reed,² which, put under the lyre, living in the water, I nourish in marshes. Brekekekex, coax, coax.

BAC. I have blisters, and my hinder-end has been sweating this long while, and then presently it will stoop and say "brekekekex, coax, coax." Come, O song-loving race, have done!

FROGS. Nay, rather, we will sing the more, if ever on³ sunny days we have leapt through galingal and sedge, delighting in strains of song with many a dive; or at the bottom, avoiding the rain of Jove, have chanted⁴ our varied watery choral music amid the noise of bursting bubbles. Brekekekex, coax, coax.

BAC. (*striking at them and splashing with his oar*). I'll take⁵ this from you.

FROGS. Then in truth we shall suffer dreadful things.

BAC. But I more dreadful things, if I shall burst with rowing.

FROGS. Brekekekex, coax, coax.

BAC. A plague take you! for I don't care.

¹ This well-known piece of mythology is found in Homer's hymn to Pan, vs. 2. See Liddell's Lex. in voc. *κεροβάτης*.

² The Limnæ, or marshes in which the chorus resided, furnished this plant, for the use of which in making the *φόρμιγξ* we have Homer's testimony. Hymn to Mercury, 47.

³ "The rather loudly will we chant, I ween,
For often we've been singing,
Beneath the sunbeam's golden sheen,
Through sedge and duckweed springing.
With gladsome strain
We plunge beneath,
Safe from the rain,
While the bubbles crack again,
With the watery music of our breath—
Croak! croak! croak!" *Larken*.

⁴ "*ἡρπίαν φθίγγεσθαι*, a bold expression for *inter saltandum, subnliendum, cantare*." *Dindorf*.

⁵ "Das werd' Ich euch benehmen schon!" *Droysen*.

"I take this hint, learn this lesson from you, i. e. you shall not have this brekekekesh koash koash entirely to yourselves. Bacchus here commences a counter strain." *Mitchell*.

FROGS. Nay, assuredly, we will screech as loud as our throats can compass,¹ throughout the day, brekekekex, coax, coax.

BAC. In this you shall not conquer me.

FROGS. Nor, assuredly, shall you us by any means.²

BAC. Never *shall you conquer me*, for I will screeen brekekekex, coax, coax, even if I must all the day, till I overcome your coax. [*The frogs suddenly cease croaking.*] I thought I should³ make you cease from your coax at last.

CHA. Have done! have done! put the boat to land with the oar; step out; pay your fare.

BAC. Take⁴ now the two obols. [*Bacchus steps out and Charon pushes off again.*]

BAC. Xanthias!⁵ where's Xanthias? ho, Xanthias!⁶

XAN. (*from a distance*). Hollo!⁷

BAC. Come hither. [*Enter Xanthias.*]

XAN. Welcome, master.⁸

BAC. What's the state of things there?⁹

¹ Hom. Il. xi. vs. 462, ἤυσιν ὅσον κεφαλὴ χάδε φωτός.

² "One would scarcely believe, without the express declaration of the Scholiast, that the frogs remained invisible. Yet it appears to have been a constant practice that the chorus, whenever it was engaged otherwise than in its proper character—in the technical language of the theatre a *parachoregema*—should not be visible. A similar case occurs in Thesm. 100 foll." *Droysen*. The present chorus of frogs is not the *proper* chorus, but the *subordinate* chorus. The proper chorus consists of the shades of the initiated.

³ Comp. Nüb. 1301. Soph. Phil. 1083. Hom. Il. xxii. 356. Od. xiii. 293. For this construction of παύω, comp. Eur. Troad. 1025. Bacch. 280. Soph. El. 798.

⁴ See note on Equit. 1384.

⁵ Comp. note on vs. 40, *supra*.

⁶ According to Schlegel, the scene in the beginning is at Thebes, whence it changes to the banks of Achéron, without Bacchus or Xanthias leaving the stage; the hollow of the orchestra then becomes the river he is to cross, he embarks at one end of the Logeum, (which was a platform comprehending the proscenium, and in fact all that part of the theatre occupied by the actors,) rows along the orchestra, and lands on the other end, coasting, as it were, the proscenium, &c.; meantime the scene has again changed, and we are now presented with the infernal regions, and the palace of Pluto in the centre.

⁷ The old stage direction makes this μίμημα τοῦ συριγμοῦ

⁸ "Schön willkommen, Herr!" *Droysen*.

⁹ "Quid, qualia sunt, quæ illic (in those places where you've been or now are) habentur?" *Dindorf*.

¹⁰ "Was gab's auf deinem wege?" *Droysen*.

XAN. Darkness and mud.

BAC. Then did you see any where there the parricides and the perjured, of whom he spoke to us?

XAN. And did not you?

BAC. Aye, by Neptune, did I; and now, too, I see them. [*Turns and looks towards the audience.*] Come now, what shall we do?

XAN. It is best for us to go forward, for this is the place where he was saying the dreadful wild beasts were.

BAC. How he shall smart for it!¹ He was humbugging, so that I might be frightened, as he knew me to be valiant, out of jealousy; for there is nothing so self-conceited as Hercules. But I should wish to fall in with one, and meet with an encounter worthy of my journey.

XAN. Well now,² by Jove, I hear some noise.

BAC. (*in a great fright*). Where, where is it?

XAN. From behind.

BAC. Go behind.

XAN. But it is in front.

BAC. Then go in front.

XAN. Well now, by Jove, I see a huge wild beast.

BAC. What sort of a one?

XAN. Dreadful: at any rate it becomes of every shape; at one time an ox, and now a mule, and at another time, again, a most beautiful woman.

BAC. Where is she? come, let me go to her.

XAN. But, again, it is no longer a woman, but now it is a dog.

BAC. Then it is the Empusa.³

¹ "Oh confound him;

He vapour'd and talk'd at random to deter me

From venturing.—He's amazingly conceited

And jealous of other people is Hercules;

He reckon'd I should rival him, and in fact

(Since I've come here so far) I should rather like

To meet with an adventure in some shape." *Frere.*

² "For numerous examples of *καὶ μὴν*, followed by *ὅδε*, or its cases, when a new personage approaches, see *Quart. Rev.* ix. p. 354." *Mitchell.*

³ "The Empusa, who is also spoken of (*Eccles.* 1066) as covered with bloody pustules, was a spectre sent by Hecate, who came across travellers, assumed all sorts of shapes, loved human flesh,—a Lamia." *Welcker.* Others suppose it to be Hecate herself, from

XAN. At any rate her whole face blazes with fire.

BAC. And she has a brazen leg.

XAN. Aye, by Neptune, and the other, be well assured, is that of an ass.¹

BAC. Whither then can I betake myself?

XAN. And whither I?

BAC. (*runs to the front of the stage*). O priest,² preserve me, that I may be your boon companion.

XAN. We shall perish, O king Hercules.

BAC. Don't call me,³ fellow, I beseech you, or pronounce my⁴ name.

XAN. O Bacchus, then.

BAC. This *name* still less than the other.

XAN. Go where you are going. Hither hither, master!

BAC. What's the matter?

XAN. Be of good courage: we are altogether prosperous,⁵ and we may say, like Hegelochus,⁶ "for after the billows again I see a calm." The Empusa is gone.

a passage in the "Tagenistæ," a lost play of Aristophanes, where they are mentioned in apposition. Harpocration, however, corrects the Scholium, and changes *δυστεχοῦσιν στιχοῦσιν*, making it thus one of the *ἐνὸδια σύμβολα*, or omens of the way, before mentioned in these notes.

¹ See, however, Liddell's Lex. in voc.

"Das andre von Eselsmist." *Droysen*.

Cf. Athen. xiii. p. 566, F.

² This is addressed to the priest of Bacchus himself, who was mounted on a conspicuous seat in the theatre, from his share in the solemnities of the day. The conclusion alludes to the practice of drinking plentifully at the feasts of this god, and in which probably the priests' zeal was shown by their potations. "Among the entertainments given on occasion of the Dionysiac festivals, one of the most splendid was that furnished by the high-priest of the god." *Mitchell*.

³ Vs. 202, *supra*, οὐ μὴ φλυνάρῃσις, ὅλλ' ἀντιβὰς ἰλᾶς. Cf. vs. 462, 524, *infra*. Nub. 505. Eur. Hippol. 601, οὐ μὴ προσοίσεις χεῖρα, μὴδ' εἰς πίπλων. Nub. 290, οὐ μὴ σκώψαι μὴδὲ ποιήσεις. Cf. Vesp. 394. See Donalds. N. C. 583. Krüger, Gr. Gr. § 53, 7, obs. 5. The following are somewhat different: Soph. Trach. 1183, οὐ θάσσον οἴσεις, αἰδ' ἀπιστήσεις ἱμοί; Here μὴ is to be supplied to the first member of the following μὴδε. So also Eur. Hippol. 498. Soph. Rex, 637. Ajax, 75. Æsch. Theb. 236. Plat. Sympos. p. 175, A. Hermann, Vig. n. 269. Schneidewin on Soph. Ajax, 75.

⁴ Comp. Aves, 1505.

⁵ Comp. 1706. Plut. 341.

⁶ Hegelochus was an actor, who in performing the part of *Orestes*

BAC. Swear it.

XAN. By Jove.

BAC. And swear again.

XAN. By Jove.

BAC. Swear.

XAN. By Jove.

BAC. Ah me, miserable! how pale I grew at the sight of her!

XAN. But this fellow in his fright turned redder than I.

BAC. Ah me! Whence have these evils befallen me? Whom of the gods shall I accuse of ruining me? "Æther, little mansion of Jove," or, "Foot of time?" [*A distant sound of flute-music is heard from behind the scenes.*]

XAN. Hollo!

BAC. What's the matter?

XAN. Did you not hear?

BAC. What?

XAN. The breath of flutes.

BAC. I did; and a very mystical¹ odour of torches too breathed upon me. Come, let us crouch down softly and listen. [*Bacchus and Xanthias retire to one side.*]

CHO. OF THE INITIATED (*behind the scenes*). Iacchus, O Iacchus, Iacchus, O Iacchus.²

in Euripides' play of that name, when he came to vs. 273, ἐκ κυμάτων γὰρ αἰθεὶς αὐτὸν γαλήνῃ ὀρώ, being out of breath and not able to render the elision audible, converted the last words into γαλήνῃ ὀρώ, i. e. "I see a weasel," instead of, "I see a calm," which would be small matter of rejoicing to the unfortunate son of Agamemnon, since the sight of those animals was accounted unlucky, and one of them crossing the way was sufficient to put a stop to a public assembly. *Pot. Ant.* vol. i. p. 341. Cf. Göttling, *Gr. Accents*, § 43. Mehlhorn, *Gr. Gr.* § 88, note 1. The Scholiast says that Plato (the comedian) ridiculed Hegelochus also, and produces two passages, one from Strattis, the other from Sannyrion, in which this pronunciation of his is noticed. For the construction, see Krüger, *Gr. Gr.* § 62, 3, obs. 12. Porson, *Misc. Crit.* p. 210.

¹ "Ein mystisch Rauchwoklüftchen hat mich angehaucht." *Droys.* "*Qualis in mysteriis esse solet.*" *Thiersch.*

² This was a name appropriated to Bacchus in the Eleusinian mysteries, and under which he appears in the Orphic hymns as son of Ceres; hence also the hymn sung in his honour had the same title, and this was originally derived from the shouting (ιαχή) of the women. See Eur. *Cycl.* 69, and Æsch. *S. C. Theb.* 141. "The following scene is a humorous representation of the concluding cere-

XAN. There we have it,¹ master; the initiated, of whom he was telling us, are dancing some where here. At any rate they are chanting Iacchus, like Diagoras.²

BAC. To me also they appear so. Therefore it is best to keep quiet, so that we may know it for certain. [*Enter Chorus.*]

CHO. Iacchus, O highly-honoured, who dwellest here in your abodes, Iacchus, O Iacchus, come to thy pious votaries, to dance through this meadow;³ shaking the full-fruited chaplet about your head abounding in myrtle,⁴ and with bold foot treading a measure among the pious Mystæ, possessing the largest share of the Graces,⁵ holy and sacred, the unrestrained, mirth-loving act of worship.

XAN. O venerable, highly-honoured daughter of Ceres, how sweetly the swine's flesh breathed⁶ upon me!

mony of the Eleusinian mysteries, on the last day of which the worship of Bacchus, under the invocation of Iacchus, was united with that of Ceres. Iacchus seems to have been the last Avatar of the worship of Bacchus, as Pan was the first. For an account of the character of this worship, and its extreme discrepancy from that of Ceres, see the learned work of Mr. Ouvaroff, as translated by Mr. Christie." *Frere.*

¹ Comp. Ach. 41, 820. Lys. 241. Pax, 289, 516. Aves, 354, 507, and vs. 1342 of this play. Eur. Orest. 804. Helen. 630. Med. 98. Demosth. Mid. p. 583, 19. Plato, Phædr. p. 241, D.; Symp. p. 223, A. Krüger, Gr. Gr. § 51, 7, obs. 11, and § 61, 3, obs. 10. Bernhardt, W. S. p. 279.

² The Scholia mention two persons of this name, the first, Diagoras of Melos, an impious philosopher, accused of the crime for which Socrates suffered, against whom the Athenians were so inflamed, that the Areopagites offered a talent to any who would bring his head before them, and two to him who should take him alive. Cic. de Nat. De. i. 23. The other Diagoras was a lyric poet, said to be ever introducing "Iacchus, Iacchus." The latter is meant here. See Bergk, Poet. Lyr. p. 846. The word *Iakchos* is used in three significations: first, the deity; secondly, the sixth day of the mysteries; thirdly, the hymn sung in his praise, as in this passage.

³ "The Eleusinian dances were of two kinds, public and private. The former were executed in a beautiful meadow, near the well of Callichorus." St. Croix, as cited by Mitchell. The locality was the *Ῥάριον πεδίων* in the meadows of the Cephissus.

⁴ Soph. Col. 16, βρύων ἐάφνης. Cf. Elmsl. ad loc. and Blomf. gloss. Agam. 163.

⁵ Plutarch, in M. Ant. 926, mentions that Bacchus had the name Charitodotes, and his altar was united with that of the Graces at Olympia, according to Herodotus as cited by the Schol. Ol. v. 8.

⁶ Swine were sacrificed to Ceres and Bacchus on account of the

BAC. Will you not then be quiet, if you *do* get a smell of sausage?

CHO. Brandish in your hand and wake up the flaming torches,¹ Iacchus, O Iacchus, thou Hesperus of the nocturnal orgies. The meadow gleams with flame; the knee of the old men moves swiftly;² and they shake off griefs and long cycles of aged years at the sacred act of worship.³ But do thou, blessed deity, gleaming with thy torch, lead⁴ straight forward to the flowery, meadowy plain the youths forming⁵ the chorus.

It behoveth him to abstain⁶ from ill-omened words, and make way for⁷ our choir, whoever is unskilled in such words, or is not pure in mind, or has neither seen nor celebrated with dances the orgies of the high-born Muses,⁸ and has not been

injuries they commit in corn-fields and vineyards. Herodotus describes the Egyptian mode of sacrifice, ii. 47. *προσέπνευσε* is *impersonal*, and takes the *genitive of the origin of the smell*, (*χοιρτίων κρεῶν*), as *ὄζω* in Plut. 1020. Therefore it does not admit of a verbal translation in English. See Bernhardt, W. S. p. 142.

¹ The festival of Ceres was celebrated with torches, in commemoration of those which Ceres was said to have lighted at the fires of Etna in her search for Proserpine.

² There is a remarkable instance of this in Euripides, where Cadmus and Tiresias are seized with a desire of dancing, and the former says, "Whither ought we to lead the Chorus? whither set our foot, and shake the hoary head? Lead thou me, Tiresias, thou an old man, me an old man." *Bacch.* 114.

"Und den Greisen wird das Knie leicht." *Droysen.*

³ "In der heiligen Festlust." *Droysen.*

⁴ "Bacchum quasi presentem faciunt sibi ducem, quia ipsius imago choro præibat." *Thiersch.*

⁵ *Soph. Aj.* 697, ὦ θεῶν χοροποι' ἀναξ.

⁶ "Keep silence—keep peace—and let all the profane
From our holy solemnity duly refrain;
Whose souls, unenlightened by taste, are obscure;
Whose poetical notions are dark and impure;
Whose theatrical conscience
Is sullied by nonsense;

Who never were trained by the mighty Cratinus
In mystical orgies poetic and vinous;
Who delight in buffooning and jests out of season;
Who promote the designs of oppression and treason;
Who foster sedition and strife and debate;

All traitors, in short, to the stage and the state." *Frers.*

⁷ *Virg. Æn.* vi. 258, "O procul, O procul este."

⁸ *Μουσῶν* is *παρὰ προσόδοιαν* for *μυστῶν*, and *Κρατίων* for *Διονύσιον*.

initiated in the Bacchanalian orgies of the tongue of Cratinus¹ the bull-eater; or takes pleasure in buffoonish verses which excite this *buffoonery* unseasonably;² or does not put down hateful sedition, and is not good-natured to the citizens, but, eager for his private gain, rouses it and blows it up; or when the state is tempest-tossed, being a magistrate, receives bribes; or betrays a garrison or ships, or exports from Ægina³ forbidden exports, being another Thorycion, a vile collector of tolls,⁴ who used to send across to Epidaurus oar-paddings, and sail-cloth, and pitch; or who persuades any one to supply money for the ships of the enemy; or befouls the statues of Hecate,⁵ while he is accompanying with his voice the Cyclic choruses; or, being an orator, then nibbles off the salaries of the poets,⁶ because he has been lampooned in the national festivals of Bacchus. These I order, and again I command, and again³ the third time I command to make way for the

¹ "Cratinus is the great comic writer of the times of Pericles, whom Aristophanes had in his younger days often and bitterly assailed. See *Equit.* 400, 526. He had now been dead for a long time, but still lived in people's memories as the hero of the comic art." *Droysen*. The epithet *Taurophagus* belonged originally to Bacchus, but Aristophanes introduced Cratinus in this place in allusion to his *Bacchanalian* habits of drunkenness; on which see *Her. Ep.* I. xix. 1. It may be derived from the circumstance of a bull being given to the dithyrambic conqueror. See Simonides, *Ep.* 57. For the construction, see Bernhardt, *W. S.* p. 199, and comp. *Plut.* 845.

² "Wer gemein witzreissender Worte sich freut, die zur Unzeit hören sich lassen." *Droysen*.

³ Ægina, from its situation, would be chosen as the place for exportation of illegal stores, and the Thorycion here mentioned probably derived from his office numerous facilities in that line of trade.

⁴ Nothing further is known of this person than what may be collected from this passage and from the brief notice of the Scholiast, who says he was a taxiarch during the Peloponnesian war.

⁵ "The allusion is to a scandalous anecdote of Cinesias, the dithyrambic poet. Cf. *Eccles.* vs. 330." *Droysen*. Compare also *Aves*, 1054.

⁶ "The person here put to the ban, as diminishing the poetic honorarium, appears to have been the orator Agyrrhius. See the Scholiast on *Eccles.* 102. Schömann de *Com.* p. 65." *Mitchell*.

⁷ See note on *Acharn.* 1000.

⁸ See Hermann, *Vig.* n. 235.

choruses of the *Mystæ*;¹ but do ye wake the song, and our night-festivals,² which become this festival.

Advance then manfully, each of you, to the flowery bosoms of the meadows, dancing, and joking, and sporting, and scoffing. We have breakfasted³ sufficiently. Come, advance, and see that you⁴ nobly extol the Preserver,⁵ singing of her with your voice, who promises to save the country for ever, even if Thorycion be not willing. Come now, praise with divine songs and celebrate the goddess Ceres,⁶ the fruit-bringing queen, with another species of hymns.

Ceres, queen⁷ of holy orgies, assist us, and preserve thy own chorus, and let me securely throughout the day sport

¹ "Zu entfernen sich gleich vor dem mystischen Chor." *Droysen*.

² Cf. Herod. iv. 76. Soph. El. 92. Eur. Troad. 1080. Helen. 1385.

³ "All have had a belly full

Of breakfast brave and plentiful." *Frere*.

"Zum Inbiss heut' war sattsam da." *Droysen*.

Against this meaning, notwithstanding Brunck's note, there appears no very strong objection, if it be understood of the sacred banquet. "The expression may be metaphorical: *satis superque prælusum est, veniendum tandem ad rem*." *Thiersch*. A possible reading would be *ἡπιοτυναί*, but I know of no authority for the use of it

⁴ See note on Lys. vs. 316.

⁵ Spanheim quotes Aristotle, (*Rhet.* iii. 11,) to support his opinion that Demeter is here meant, and mentions an inscription on a coin which attributes the same epithet to that goddess; but at the same time acknowledges that her daughter Persephone shares the title with her on the coins of the Cyzicenes. *Droysen* and *Thiersch* suppose it to belong to Minerva, because Ceres is celebrated below, and we know the appellation was bestowed on various deities, in different places, or at different times; whence it afterwards descended to kings, as Ptolemy Soter, &c. *Liddell* understands it to mean Demeter, Mitchell, Persephone.

⁶ For the construction, see *Bernhardy*, W. S. p. 121, and comp. vs. 458, *infra*. Lys. 469. Ach. 1201.

⁷ "Du keuscher Orgien Königin,
Demeter, sei in Gnaden nah
Und schirme selber deinen Chor;
Lass sonder Fehl' den Tag hindurch
 Mich spielen, tanzen, singen,
Mich sagen auch viel Spassiges,
Mich sagen auch viel Ernstliches,
Und, wenn Ich würdig deines Fest's
Gespielet hab', gespottet hab',
 Den Siegeskranz mich schmücken!" *Droysen*.

and dance, and let me say much that is laughable, and much¹ that is serious, and after having sported and jested² in a manner worthy of thy festival, let me wear the head-band as conqueror.³

But come on now, and invite hither with songs the blooming god, our partner in this choral dance.

O highly-honoured Iacchus, who invented the very sweet melody of the festival, follow along with us hither to the goddess, and show how long a journey⁴ you accomplish without toil.

Iacchus, friend of the choral dance, escort me; for thou hast torn in pieces my sandals and my ragged garment for laughter and for economy,⁵ and hast devised so that we may sport and dance without punishment.⁶

Iacchus, friend of the choral dance, escort me; for, having glanced a little aside, I just now spied the bosom of a young and very pretty girl, our playmate, as it peeped out from her vest rent at the side. Iacchus, friend of the choral dance, escort me.

¹ For this *anaphora*, see Krüger, Gr. Gr. § 59, 1, obs. 4. For the infinitives, see Bernhardt, W. S. p. 357, and note on vs. 169, *supra*.

² Jests were introduced into the Eleusinia, because Ceres had been amused and made to smile by them during her search for her daughter.

³ The allusion is to the prize of a triumphant headband (*rauvia*) given to the victor in the contest of wit and raillery, which took place as the procession was crossing the bridge of the Cephissus. See Mus. Crit. ii. p. 88. Aristophanes, however, means the victory over his fellow comedians.

⁴ Eurip. Bacc. 194. Bergler and Thiersch suppose it to allude to the travels of Bacchus in India; Conz and Mitchell, to the procession of Iacchus from the Ceramicus to Eleusis; when, by the aid of the god, whose statue and mystic banners accompanied them, the votaries accomplished a long journey. "*Quam longam viam sine labore conficias.*" Brunck.

⁵ "That many would wear this sacred robe till it fell into shreds, is natural enough; and it is at this *economical*, as well as reverential practice, and not, as Thiersch supposes, at the *thrifty* expenses of the choregus in the appointments of the drama, that the laugh in the text appears to be directed." Mitchell.

⁶ "Und schaffst es auch, dass ungestraft
Wir spielen, tanzen, singen." Droysen.

XAN. Somehow I am always¹ inclined to follow; and I wish to sport and dance with her.

BAC. And I too.

CHO. Will ye then that we jointly mock at Archedemus?² who when seven years old had no clansmen; but now he is a demagogue among the dead above, and is chief³ of the scoundrelism there. But I hear that Clisthenes⁴ among the tombs depillates his⁵ hinder parts, and lacerates his cheeks. And stooping forward he mourned for, and bewailed, and called upon Sebinus, who⁶ is the Anaphlystian. And they say that Callias⁷ too, this son of Hippobinus, was at the sea-

¹ Plut. 246, ἐγὼ δὲ τούτου τοῦ τρόπου πῶς εἰμ' ἀεὶ. Eur. Hipp. 662, αἰὲ γὰρ οὖν πῶς τοῖσι καλέιναι κακὰι. Cf. Pax, 425. Bast ad Greg. Cor. p. 169. Porson, Med. 288. Elmsley, Med. p. 131.

² Archedemus at this time was powerful at Athens, and had the care of Deccleia. Xen. Hell. i. c. 7. The expression ἔφυνε φπάρερας is a comic construction formed in jest, after the analogy of εὔωνε δόδοντας, &c. The word expected was φραστήρας, "teeth that indicate the age;" but he substitutes φπάρερας, to ridicule him as an alien. See Donaldson, New Crat. p. 297. The custom is explained by Potter as follows:—"All fathers were obliged to enrol their sons in the register of their peculiar φπαρτία, (or ward,) at which time they made oath that every son so registered was either born to them in lawful matrimony, or lawfully adopted. Notwithstanding which, the φπάρετες, or members of that ward, had the liberty of rejecting any person against whom sufficient evidence appeared, concerning which they voted by private suffrage." And again, on this very passage, "Whereby they (the chorus) seem to intimate that he (Archedemus) had fraudulently insinuated himself into the number of the citizens, it being usual for those who were free-born to be registered before that age." Ant. i. 47. Cf. note on Aves, 1669.

³ Comp. Herod. ix. 77, Λάμπων δὲ Πύθεω, Αἰγινήτων τὰ πρῶτα. See Blomf. gl. Pers. vs. 1. Hermann, Vig. n. 97. Krüger, Gr. Gr. § 43, 4, obs. 14. Bernhardt, W. S. p. 336.

⁴ "The well-known effeminate fop Clisthenes had lost his dear friend, and was bewailing him among the graves in the Ceramicus. His friend is nominally called Sebinus, and an Anaphlystian; his true name is unknown. Yet I believe I may venture to transplant him into the deme of Cīnædus." Droysen.

⁵ See note on Pax, 880, and for the transition from the infinitive to the indicative, see Bernhardt, W. S. p. 388.

⁶ See note on Thesm. 544, and Porson, Orest. 1645.

⁷ He means Callias the son of Hippobinus, who is known to have squandered large sums upon sophists and courtesans. See Aves,

fight, dressed in a woman's lion-skin. [*Bacchus and Xanthias leave their hiding-place and come forward.*]

BAC. Could you peradventure tell us whereabouts in this place Pluto dwells?¹ for we are strangers newly come.

CHO. Do not go away far,² nor ask me again and again, but know that you are come to his very door.

BAC. Take them³ up again, boy!

XAN. What is this thing but "Jove's⁴ Corinth" in the baggage?

CHO. Now advance ye in the sacred circle⁵ of the goddess, sporting through the flowery grove, who have a participation in the festival dear to the gods.

BAC. I will go with the damsels and women, where they celebrate the night-festival in honour⁶ of the goddess, to carry the sacred torch.

283—286. He was Cybele's *δαδούχος*: nence Iphicrates nicknamed him *μητραγύρης*.

¹ "Ihr könnt vielleicht uns sagen,

Wo wohnt allhier denn Pluto?

Denn Fremde sind wir, eben hier erst angelangt." *Droysen.*

Cf. *Senectus*, Fragm. x., and see notes on Nub. 1148. *Eccles.* 1126.

² For similar examples of *μηδέν* = *μή*, Mitchell cites Eimsley's *Medea*, vs. 152. Andr. vs. 88. Add *Vesp.* 1003, 1478. *Lys.* 431. *Plut.* 498. *Comp. Plut.* 962.

³ *Soph. Phil.* 674, *χωροῖς ἂν εἶσω*. Cf. *Elect.* 1491. *Antig.* 444. *Krüger, Gr. Gr.* § 54, 3, obs. 8. Vs. 1467, *infra.* *Pax*, 953. *Equit.* 1161. *Bernhardy, W. S.*, p. 410. *Hermann on Soph. Antig.* 215. *Harper's Powers of the Greek Tenses*, p. 93. *Dorville Char.* p. 238. The omission of *ἂν* converts the expression into a *wish*, a *modest proposal*, or *suggestion*. Cf. *Vesp.* 572. *Xenoph. Anab.* iii. 2, 37. *Hermann, Vig. Append.* p. 726. *Bernhardy, W. S.* p. 405. A question naturally arises; if *χωροῖς ἂν εἶσω* be good Greek to express a softened command, is *οὐκ ἂν χωροῖς* good Greek to express a softened prohibition? This may be safely answered in the affirmative. See *Vesp.* 726. *Bernhardy, W. S.* p. 410, and *comp. Inscr.* *El. ap. Rose*, p. 29, 30.

⁴ Applied to any pestering reiteration. The proverb is here used by Xanthias with reference to line 165, where he receives a similar command. Cf. *Eccles.* 828. *Pind. Nem.* vii. 155. The origin of the saying is supposed to have been as follows: Once an ambassador came from Corinth to Megara, (their colony,) and threatened them, as rebels from the mother city, with vengeance human and divine, reiterating the words *δικαίως ἂν στενάξῃ ὁ Διὸς Κόρινθος, εἰ μὴ λάβοι δίκην*, whereupon the Megarians, in a rage, took and beat him, crying *παῖε, παῖε τὸν Διὸς Κόρινθον*. Cf. *Eccles.* 828.

⁵ i. e. the circular dance. See *Thesm.* 954.

⁶ See *Krüger, Gr. Gr.* § 48, 4, obs. 4. Cf. *Lys.* 1277 *Thesm.* 104.

CHO. Let us proceed to the flowery meadows abounding in roses, sporting in our manner, the most beautiful in the dance,¹ which² the blessed Fates institute. For to us alone, as many as have been initiated, and conducted ourselves in a pious manner towards the foreigners and the citizens, are the sun and the light joyous.³

BAC. Come now, in what way shall I knock at the door? in what?⁴ How then do the people of the country here knock?

XAN. Don't loiter,⁵ but try the door, as you have your dress and your spirit after the manner of Hercules.

BAC. (*knocking at the door*). Boy! boy!

ÆACUS (*from within*). Who's there?⁶

BAC. Hercules the brave. [*Æacus comes out.*]

ÆAC. O you impure, and shameless, and audacious fellow, and abominable, and all-abominable, and most abominable! who dragged out our dog Cerberus,⁷ which I had the care of, and darted away holding him by the throat, and ran clear off with him. But now you are held by the middle; such a black-hearted rock of Styx, and blood-dripping cliff of Acheron, environ you, and the roaming dogs⁸ of Cocytus, and the hundred-headed Echidna,⁹ which shall rend in sunder your viscera; and a Tartessian¹⁰ serpent shall fasten on your lungs,

The allusion is to the night-festival which terminated the sixth and great day of the Eleusinian mysteries.

¹ "*Quocum pulchræ choreæ conjunctæ esse solent.*" Thiersch.

² "*Quam (choream) felici fato instituimus.*" Dindorf.

³ See note on Aves, 1066.

⁴ See note on Thesm. 772.

⁵ See note on vs. 298, *supra*.

⁶ In one of Lucian's dialogues, Menippus says to Æacus, "I know this too of thee, thou art porter." The salutation with which he receives Bacchus, under the idea of his being Hercules, is very like that bestowed by Mercury on Trygæus, Pax, 182.

⁷ See notes on Nub. 366. Plut. 69.

⁸ The *Furies*. Cf. Æsch. Eum. 237. Cho. 911, 1041.

⁹ The Echidna of the poets was commonly represented as a beautiful woman to the waist, and thence downwards a serpent. Cf. Eur. Herc. F. 1191.

¹⁰ Tartessus was probably considered (as Sicily and all countries with which the Greeks had least acquaintance) the resort of monsters. The poets supposed it the place wherein Phæbus unharnessed his wearied steeds at sunset, and also the habitation of Geryon. It is better known by its modern name, Cadiz. Cf. Herod. i. 192.

while Tithrasian¹ Gorgons shall tear in pieces your kidneys, together with your entrails, stained with blood; to fetch which I will set in motion a swift foot.² [*Exit Æacus, and Bacchus falls down in a fright.*]

XAN. Hollo you! what have you done?

BAC. Eased myself: invoke the god.³

XAN. O you ridiculous fellow! will you not then get up quickly, before some stranger sees you?

BAC. But I am fainting. Come, bring a sponge to put to my heart.

XAN. There, take it! [*Offers him a sponge.*]

BAC. Put it to it.

XAN. Where is it? [*Bacchus presents his posteriors to him.*] Oh ye golden⁴ gods! is it there you keep your heart?

BAC. Why, it crept down through fright into the bottom of my belly.⁵

XAN. O thou most cowardly of gods and men!

BAC. I? how am I cowardly,⁶ who asked you for a sponge? No other man then would have done it.⁷

XAN. What then⁸ would he have done?

BAC. He would have lain snifering, if he was a coward: but I got up, and moreover wiped myself clean.

¹ Tithras was a deme of the tribe Ægeis, and derived its name from Tithras, son of Pandion. The females of this district appear to have borne the character of vixens.

² "The Scholiast informs us, that the horrific part of Æacus' speech is an imitation of an attempt at the sublime in Euripides' tragedy of *Theseus*, which is now lost; but which probably related to his descent to the infernal regions." *Frere*. See Krüger, *Gr. Gr.* § 68, 42, obs. 2. Bernhardt, *W. S.* p. 252.

³ A parody on the form observed in making libation. As soon as the libation was poured, they cried, *καλεῖ στέον*. Mitchell therefore translates, "*The libation has been made: invoke the god.*"

⁴ According to Thiersch, merely said in conformity with that opinion, which considered every thing amongst the gods as *golden*. *Τὸ χρυσεῖ Ἀφροδίτῃ*, *Hom. Il. iii.* 64.

⁵ *Ὀλεάδες*, *Fragn. vi.* *διαλείχοντά μου τὸν κάτω σπατάγγην*. Cf *Vesp.* 713.

⁶ "A coward! Did not I show my presence of mind, And call for a sponge and water in a moment?" *Frere*.

See note on *Plut.* 1046.

⁷ "Das hätte so leicht kein andrer Mann gethan." *Drayton*

See notes on *vs.* 866, *infra*. *Vesp.* 983.

⁸ See note on *Lys.* 193.

XAN. Bravely done,¹ by Neptune!

BAC. By Jove, I think so. But did you not fear the sound of his words and his threats?

XAN. No, by Jove! I did not even give them a thought.

BAC. Come then, since you are so spirited and brave, do you take this club and the lion's skin and become me, if² you are so fearless of heart; and I will be your baggage-carrier in turn.

XAN. Give them now quickly, for I must³ comply with you; and look at the Hercules-Xanthias, if I shall be a coward, and with a spirit like you. [*Dresses himself in the lion's skin.*]

BAC. No, by Jove, but truly the worthless slave of Melite.⁴ Come then, let me take up⁵ this baggage. [*Enter a maid-servant of Proserpine.*]

SERVANT. O dearest Hercules,⁶ have you come? Come in hither; for the goddess, when she heard that you⁷ were come, immediately began baking loaves, boiled⁸ two or three pots of soup of bruised *peas*, broiled a whole ox, baked cheese-cakes and rolls. But do come in.

¹ See Mus. Crit. ii. p. 291.

² See note on Thesm. 769.

³ See note on Nub. 232. Bernhardt, W. S. p. 352.

⁴ Melite was a deme of Attica, so called from the nymph of that name, with whom Hercules was in love. There was a temple there to Hercules Averter of ill, (*Ἀλεξίκακος*), which name Bacchus exchanges *παρ' ὑπόνοιαν* for *Mastigias*. In the village of Melite, Hercules was initiated in the lesser mysteries. Cf. Muller's Dorians, i. p. 445. "A sarcasm is also implied against Callias, who was likewise of Melite, and used a lion-skin as his military dress." *Prore*. See note on Aves, 13.

⁵ See note on Lys. 864.

⁶ The transformation of master into servant is no sooner effected, than the servant of Proserpine comes out and addresses Xanthias as Hercules, endeavouring to tempt him in by the description of a feast; wherein it will be observed the peculiar taste of the son of Alcmena is consulted by the introduction of the *ἔσθος*, while his voracity is more than hinted at by the quantity of viands prepared.

⁷ "Only in this case did the Attic tone of conversation allow an *enclitic* to stand at the commencement of a member of a sentence, which was closely connected with the preceding, and imparted to the pronoun a moderate emphasis: Nicomachus, (ap. Athen. vii. p. 291, B,) ὧν εἰδέναι σοι κρεῖττον ἦν μοι πρὶν λαλεῖν. Plat. Parm. p. 135, D., εἰ δὲ μή σε (not σέ) διαφεύξεται ἡ ἀλήθεια, and in the inaccurate expression, παῦσαι, με μὴ κάκιζε, in the ethical speech in Eur. Iph. A. 1436." Bernhardt.

⁸ See note on Aves, 365, and Bernhardt W S p. 110.

XAN. No, I thank you.¹

SER. By Apollo, I will not suffer you to go² away! for³ in truth she has been boiling poultry,⁴ and toasting⁵ sweetmeats, and mixing up most delicious wine. But come in along with me.

XAN. No, I thank you.

SER. You are talking nonsense: I will not let you go; for there is a⁶ very pretty flute-girl too within, and two or three dancing-girls besides.⁷

XAN. How say you? dancing girls?

SER. Youngish,⁸ and newly depilated. But do come in, for the cook was just going to take up the slices of salt fish, and the table was being carried in.

XAN. Go then, first of all tell the dancing-girls who are within, that ourself is coming in. [*Addressing Bacchus.*] Boy,⁹ follow this way with the baggage. [*Exit maid-servant.*]

BAC. Hollo you! stop! you are not for taking it in earnest, surely,¹⁰ because I dressed you up as Hercules in jest? Don't be trifling, Xanthias, but take up the baggage again and carry them.

XAN. What's the matter? Surely you don't intend to take away from me what you gave me yourself?

BAC. Not soon, but instantly¹¹ I'll do it. Lay down the skin!

¹ A civil way of declining an invitation or gift, corresponding to the "benigne" of Horace, (Epist. I. vii. vs. 16, 62,) and the "Ich danke" of the Germans. So πάνν καλῶς, vs. 512. See Bekker's Anecd. i. p. 49. Bentley on Terence, Heaut. iii. 2, 7.

² Lys. 1019, οὐ σε περιόψομαι γυμνὸν ὄντα. Cf. vs. 1476, *infra*. Thesm. 699. Nub. 124. Vesp. 439. Eccles. 370, 1055, 1068. Pax, 10. Krüger, Gr. Gr. § 56, 6, obs. 2. Mus. Crit. i. p. 187.

³ Cf. Porson et Elmsley ad Med. 675, 600." Mitchell. See note on Ach. 933.

⁴ Nub. 339, κρέα τ' ὀρνίθια κιχλᾶν.

⁵ Eccles. 844, φρύγεται τραγήματα.

⁶ See notes on Equit. 1128, 400. Cf. also Aves, 1292.

⁷ See Krüger, Gr. Gr. § 50, 4, 11, and note on vs. 1164, *infra*.

⁸ Pherecrates (ap. Athen. vi. p. 269), κόραι δ' ἀρτίως ἡβυλλιωσας καὶ τὰ πόδα κεκαρμέναι.

⁹ See note on vs. 40, *supra*.

¹⁰ Comp. Lys. 354. Nub. 1260. Pax, 1211. Eccles. 330. Soph. Phil. 1233. For the next line, see note on vs. 299, *supra*.

¹¹ "Not soon, but instantly.—
Down with the skin." Dunster.

XAN. I call you to witness this,¹ and commit *my cause* to the gods.

BAC. What² gods? Is it not silly and vain, that you should expect that, slave and mortal as you are, you shall be the son of Alcmena?

XAN. (*sulkily*). Never mind;—'tis well;—take them.³ For you will perhaps want me some time, please God.⁴

CHO. This is⁵ agreeably to the character of a man who possesses prudence and understanding, and who has sailed about much, always to roll himself over to the snug side⁶ of the ship, rather than to stand like⁷ a painted image, having assumed one appearance: whereas, to turn oneself to the easier side is agreeably to the character of a clever man and a Theramenes⁸ by nature. *cf. Arist. Poet. (Euboea)*

¹ Comp. Nub. 1297. Plut. 932. Vesp. 1436. Without *raîra*, Nub. 1223. Ach. 926. Pax, 1119. Aves, 1031.

² See note on Lys. 1178.

³ Comp. vs. 270, *supra*. Equit. 51, 949, 1187, 1384. Aves, 936. Lys. 533.

⁴ See note on Plut. 345.

⁵ Comp. vs. 540, *infra*. Eur. Bacch. 641. Helen. 958. Soph. Aj. 319. Krüger, Gr. Gr. § 68, 37, obs. 1. Bernhardt, W. S. p. 264, 292.

⁶ "Dass er sich immer klüglich hinrollt
Nach dem nicht gefährdeten Schiffsbord,
Statt wie eine Statue stets
Dazustehn in einer Stellung." *Droysen.*

All the commentators follow the Scholiast in his application of this passage to sailors, who run to that side of the ship which, in a storm, is kept uppermost by the waves. It is not unlikely, therefore, that the mention of the painted figures is only a continuation of the same allusion, and relates to the signs borne by vessels on their prows and sterns, chiefly the latter, as Ovid mentions,—"*Accipit et pictos puppis adunca Deos.*" See Liddell's Lex. in voc. *ροῖχος*.

⁷ See note on Plut. 314.

⁸ Theramenes was son of Hagnon, and a general at Athens, in the time of the comedian. His political character was so proverbially fickle and changeable, that he got the nickname of *κόθουρος*, i. e. a shoe that would serve either foot. See Mus. Crit. ii p. 212. Thucydides bears testimony both to his talents and his changeable temper. (Thuc. viii. 68, 89.) On the fall of Athens, he became one of the thirty tyrants, but was far from participating in their cruelties. His humanity rendered him a dangerous inmate at their councils, and being accused by his colleague Critias, he was condemned, and ordered to drink hemlock; which sentence, and its execution, he bore with a constancy quite foreign to his former character.

BAC. Why, would it not have been ridiculous, if Xanthias, slave as he is, wallowed on Milesian¹ bed-clothes, and paid court to a dancing-girl, and then asked for a chamber-pot;² while I looked at him and employed myself otherwise, and he, inasmuch as he is a knave himself, saw it, and then struck me with his fist and knocked out my front row of teeth out of my jaw. [*Enter two female innkeepers.*]

1ST INNK. Plathane,³ Plathane, come hither; this is the villain that came into our inn one day, and eat up sixteen of our loaves.

2ND INNK. Yes, by Jove, that's the very man certainly.⁴

XAN. (*aside*). Mischievous has come for somebody.⁵

1ST INNK. And in addition to this too, twenty pieces of boiled meat, at half an obol apiece.⁶

XAN. (*aside*). Somebody will suffer punishment.

1ST INNK. And that vast quantity⁷ of garlic.

BAC. (*with great dignity*). You are talking foolishly, woman, and you don't know what you say.

1ST INNK. Then did you expect I should not know you again, because you had buskins⁸ on? What then?⁹ I have not yet mentioned the vast quantity of dried fish.

¹ The wool of Miletus was much celebrated among the ancients, both for its fineness and the dyes with which it was tinged. Thus Virgil, *Geor.* iii. 306:—

“————— Quamvis Milesia magno

Vellera mutantur, Tyrios incocta rubores.”

See also *Lysist.* 729, and *Cic. Verres*, i. 34.

² Pamphilus, (*ap. Athen.* i. p. 4, D.,) ἀμίδα δότω τις ἢ πλακοῦντά τις δότω. *Eupolis*, (*ib.* p. 17, C.,) τις εἶπεν ἀμίδα πάμπρωτος μεταξύ πίνων;

³ “As Bacchus was before made answerable for the offence which Hercules had committed in seizing Cerberus, he is now accused of other misdemeanours which Hercules (agreeably to the character of voracity and violence attributed to him by the comic writers) might be supposed to have committed in the course of the same expedition.” *Frere*.

⁴ “Aye, sure enough, that's he, the very man.” *Frere*.

⁵ “The meaning is not, *alicui malum imminet*, but *nobis* or *mihi imminet*. Xanthias might have inferred this from the looks and voices of the women.” *Dindorf*. *Soph. Ajax*, 1138, τοῦτ' εἰς ἀνδρῶν τοῦπος ἔρχεται τιμ. *Æsch. Cho.* 52, φοβέται τις. Cf. *Theb.* 393. *Krüger*, *Gr. Gr.* § 51, 16, obs. 8. *Hermann*, *Vig.* n. 114.

⁶ See *Bernhardy*, *W. S.* p. 234. Cf. *Soph. Elect.* 564.

⁷ “Buskins were peculiar to Bacchus: the woman mistaking him for Hercules, considers them as an attempt at disguise.” *Frere*.

⁸ “τί ἐαί in *Arist. Ran.* 558, may indeed be translated *quid porro* ?

2ND INNKE. No, by Jove, nor the fresh cheese, you rogue,¹ which this fellow devoured together with² the cheese-baskets. And then, when I demanded the money, he looked sour at me, and began to bellow.

XAN. His conduct exactly! this is³ his way every where.

2ND INNKE. And he drew his sword too, pretending⁴ to be mad.

1ST INNKE. Yes, by Jupiter, unhappy woman!

2ND INNKE. And we two, I ween, through fear, immediately sprang up into the upper story, while he rushed out and went off with the rush-mats.

XAN. This also is his way of acting. But you ought to do something.

1ST INNKE. (*to the stage attendants*). Go now, call Cleon my patron!

2ND INNKE. And you Hyperbolus⁵ for me, if you meet with him, that we may destroy him.

but still the idea of *surprise* remains, as when one mentions something greater than the preceding: *was denn?*" *Hermann*.

¹ "Addressed to her female companion." *Mitchell*. Cf. Lys. 910, 914. Ecclez. 124, 242. Thesm. 644.

² See Bernhardt, W. S. p. 99.

³ "Just like him! that's the way wherever he goes." *Frere*. "Xanthias endeavours to instigate the two women against his master." *Mitchell*.

⁴ See note on Plut. 887.

⁵ The comedian's vengeance pursues Cleon, his great enemy, to the very recesses of Tartarus, where he gives him both clients and company worthy of him. Hyperbolus was an Athenian, banished from his country on account of the peculiar infamy of his character. He had retired to Samos, where the friends of the democratic party rose and slew him. Thuc. vii. 73. He is mentioned in terms of strong reprobation in Equit. 1304, 1363, where Mr. Mitchell has a note, giving an account of the cause of his banishment. It appears he had endeavoured to effect a quarrel between Nicias and Alcibiades, and bring on the latter the punishment of ostracism. They united their influence, and declared him a person dangerous to the state. The people were surprised, being well acquainted with the meanness of his character; they humoured the jest, however, and in his banishment by ostracism, the better citizens gained the double advantage of being at once rid of him, and shortly after, of that punishment itself, which had come into disrepute from being exercised on such a villain. See Pierson on Mœr. p. 2, and for *wa*, see Harper's Powers of the Greek Tenses, p. 125. Krüger Gr. Gr. § 54, 8, obs. 4. § 69. 31.

1ST INNK. O abominable throat! how I should like¹ to smash your grinders with a stone, with which you devoured my wares.²

2ND INNK. And I should like to cast you into the pit.

1ST INNK. And I should like to take a sickle and cut out your gullet, with which you swallowed down my tripe.³ But I will go to fetch⁴ Cleon, who shall summon him to-day, and wind these out⁵ of him. [*Exeunt female innkeepers.*]

BAC. May I die most miserably, if I don't love Xanthias!

XAN. I know, I know your⁶ purpose: have done, have done with your talk! I will not become⁷ Hercules.

BAC. By no means say⁸ so, my dear little Xanthias.

XAN. Why, how could I become the son of Alcmena, "who am at the same time⁹ a slave and a mortal?"

BAC. I know, I know that you are angry, and that you act so justly; and even if you were to beat me,¹⁰ I could not gain-say you. But if ever I take them away from¹¹ you henceforth, may I myself perish most miserably, root and branch, my wife, my children, and the blear-eyed Archdemus.¹²

- ¹ "How I should like to strike those ugly teeth out With a good big stone, you ravenous greedy villain! You gormandizing villain!—that I should,— Yes, that I should,—your wicked ugly fangs That have eaten up my substance, and devour'd me." *Frere.*

² Comp. Vesp. 1398, and note on Pax, 880.

³ Shakspeare, Hen. IV. part ii. act ii. sc. 1, "He hath eaten me out of house and home; he hath put all my substance into that fat belly of his:—but I will have some of it out again, or I'll ride thee o' nights, like the mare."

⁴ See Krüger, Gr. Gr. § 68, 42, obs. 2. She retires in order to change her dress, as she will presently have to appear again as Æacus.

⁵ For the construction, see Bernhardt, W. S. p. 146, 147.

⁶ Cf. Plut. 1080.

⁷ Comp. Acharn. 403. Krüger, Gr. Gr. § 54, 3, obs. 7. Hermann, Vig. n. 283.

⁸ See Krüger, Gr. Gr. § 62, 3, obs. 12.

⁹ Xanthias retorts upon his master in his own words. See vs. 513.

¹⁰ "Stallbaum observes (Plat. Phileb. § 137) that *καὶ* is always joined with an indicative or an optative, never with a subjunctive. Phædon, p. 71, B. Lysid. p. 209, E. Rep. ii. p. 376, A. Theag. p. 130, D. Phileb. p. 58, E. Demosth. p. 530, 21." *Mitchell.* Comp. Viger, p. 527.

¹¹ Comp. Thuc. viii. 29. Demosth. p. 50, 42. Krüger, Gr. Gr. § 47, 2, obs. 3.

¹² The preceding formula of imprecation was the most solemn of

XAN. I accept the oath,¹ and take *the dress* on these terms.
[*Xanthias reassumes the dress of Hercules.*]

CHO. (*to Xanthias*). Now it is your business, since you have taken the garb which you wore at first, to make yourself young again, and again to look terror, mindful of the god to whom you liken yourself: but if you shall be detected talking nonsense, or shall utter² any thing cowardly, it is necessary that you take up the baggage again.

XAN. You advise me not amiss, my friends; but I happen myself also to be just reflecting on these matters. That, however, if there be any good to be got, he will endeavour to take these away from me again, I well know.³ But nevertheless I will show myself brave in spirit, and looking sour.⁴ And it seems to be needful, for now I hear a noise of the door. [*Re-enter Æacus attended by three myrmidons.*]

ÆAC. Quickly bind this dog-stealer, that he may suffer punishment! Make haste!

BAC. (*aside*). "Mischief has come⁵ for somebody."

XAN. (*to Æacus*). Go to the devil! Don't approach me!⁶

ÆAC. Well! you'll fight, will you?⁷ Ditylas, and See-

all in use among the Athenians, as the punishment imprecated (see Plutus, vs. 1103) was the most awful. See Bernhardt, p. 290. Archedemus has been before mentioned in terms of ridicule, vs. 417, and the Scholiast supposes him to be here introduced, from the disorder of his eyes having originated in his intemperate fondness for wine. But see vs. 192, *supra*.

¹ Mitchell cites Æsch. Eum. 407. Ag. 1643. Eur. Helen. 847. Plat. Leg. xii. p. 949, B.

² Cf. Vesp. 1289. Eur. Ion, 972. Æsch. Ag. 1653. Ch. 41. Eum. 794.

³ See the passages cited in the note on Lys. 154.

⁴ This method of indicating qualities is common to our author: in the Wasps (vs. 455) βλέπόντων κάρδαμα. In the Plutus, 328, βλέπειν Ἀρη. In the Knights, vs. 631, κάβλεψε νᾶπυ. The *origanum* is mentioned by Theophrastus, in his Hist. of Plants, i. 19, as yielding a sour juice. See also Plin. N. H. xx. 67. "Auszusehen wie Sauerkraut." *Droysen*.

⁵ Bacchus retorts upon Xanthias in Xanthias' own words. See vs. 552.

⁶ The present tense of εἶμι = a future in Attic Greek; hence it admits of the same construction as a future. See Elmsley, Med. 1120. Krüger, Gr. Gr. § 53, 7, obs. 5. Bernhardt, W. S. p. 403.

⁷ "Oh, hoh! do you mean to fight for it?" *Frere*.

blyas, and Pardocas,¹ come hither and fight with this fellow :
[*A scuffle ensues, in which Xanthias makes the officers keep their distance.*]

BAC. (*vexed at Xanthias' success*). Is not this² shameful then, that this fellow should make an assault, who steals other people's property besides ?

XAN. (*ironically*). Nay, but³ monstrous.

ÆAC. Aye, indeed, 'tis shocking and shameful.

XAN. Well now, by Jupiter, I am willing to die, if I ever came hither, or stole any of your property, even of a hair's value. Come, I'll do a very noble thing for you : take and torture this slave of mine ; and if ever you find me out guilty, lead me away and put me to death.

ÆAC. Why, how am I to torture him ?⁴

XAN. In every way : by tying him to a ladder,⁵ by suspending him, by scourging⁶ him with a whip, by cudgelling

¹ See note on vs. 40. "The persons employed in the forcible and personal execution of the law, as arrests &c., in Athens, were foreign slaves, Scythians, purchased for that purpose by the state. These barbarous names are supposed to indicate persons of this description." *Frere*.

² "Well, is not this quite monstrous and outrageous,
To steal the dog, and then to make an assault,
In justification of it?" *Frere*.

I have noticed that the Greeks *prefer* to place the subject of the infinitive *after* the infinitive, and the object of the infinitive *before* it. See vs. 520, 596. Plut. 401. Vesp. 1368. Aves. 1280. Theoc. iii. 21. Cf. Bernhardt, W. S. p. 460. Very often the right understanding of the whole sentence depends upon this principle. See Plato, Crit. p. 48, E. ; Thuc. viii. 66, where, moreover, the omission of the article as well shows that ἐπιβουλεύσαντα is the *subject*. For this adverbial use of πρὸς, see Krüger, Gr. Gr. § 68, 2, obs. 2.

³ See note on Thesm. vs. 616.

⁴ Mr. Frere is mistaken in supposing this to be said in the softened, oblique tone of one who consults another's pleasure. See Porson, Phœn. 1373. Hermann, Alc. 498. -

⁵ This passage is quoted by Archbishop Potter in his *Antiq.* vol. i. p. 60 ; to which punishments he adds grinding at the mill, and burning marks on their flesh. Commentators express surprise at the modes of torture here allowed, and to which the masters were compelled, when summoned by their adversaries, to surrender their domestics, when a law was existing, whereby the person who killed a slave became liable to the same penalty as the murderer of a free citizen.

⁶ The change of tense is worthy of notice. The two first are

him, by racking¹ him, and further, by pouring vinegar into his nostrils, by heaping bricks upon him,² and every other way; only don't beat him with leek or young onion.³

ÆAC. Your proposition is just; and if I maim your slave at all by beating him, the money shall be deposited.⁴

KAN. Nay,⁵ nought of that; so lead him away and torture him, as I said.

ÆAC. Nay, rather, here, in order that he may speak before your face:⁶ lo you [*to Bacchus*] put down the baggage quickly, and see that you tell us no lies here.

BAC. I advise somebody not to torture me, who am an immortal; otherwise, blame yourself.⁷

ÆAC. What do you say?

BAC. I assert that I am an immortal,⁸ Bacchus, son of Jove, but that this fellow is a slave.

ÆAC. (*to Xanthias*). Hear you this?

single acts, the others *continued* acts. The *ὑστρίκις* has been mentioned in Pax, 746.

¹ Comp. Plut. 875. Lys. 846.

² "Mit Ziegeln den Bauch bepacken." *Droysen*.

³ That is, "torture him every way but in sport;" for with these plants, says the Scholiast, the Athenian boys were wont to beat each other in play. Cf. Theocr. vii. 105—108.

⁴ "Ein billiger Vorschlag! sollt' Ich vielleicht den Burschen dir Zum Krüppel schlagen, so liegt das Ersatzgeld schon bereit."

Droysen.

"A fair proposal: but in striking him

If chance we maim him, damages will lie." *Dunster*.

"Demosthenes illustrates this in his speech against Pantænetus, (vol. ii. p. 978, Reisk.) *Demanding the slave, whom he affirms to be privy to this, for torture; and, should it be true, I myself was to owe him the damages unvalued; but, if false, the inquisitor Mnesicles was to be umpire of the value of the slave.*" *Spanheim*.

⁵ See Krüger, Gr. Gr. § 48, 6, obs. 2, § 62, 3, obs. 12. Bernhardt, W. S. p. 353.

⁶ Mitchell compares Æsch. Chœph. 566. Eur. Rhes. 422. Orest. 232. Androm. 1066. Soph. Antig. 307, 760. Add Terence, Eun. act. iv. sc. vii. vs. 24. For this use of *ἔπωας*, see note on Lys. 316.

"I'll tell you what:

I'd advise people not to torture me;

I give you notice—I'm a deity.

So mind now—you'll have nobody to blame

But your own self." *Frère*.

For *τινι*, see note on vs. 552, *supra*.

⁷ Cf. vss. 635, 742, 831, *infra*, and Class. Mus. No. xxv. p. 230

XAN. Yes, I did. And so much the more too is he deserving of a whipping; for if he be a god he will not feel it.

BAC. Why then, since you also say you are a god, are you not also beaten with the same number of blows as I?¹

XAN. The proposition is just; and which ever of us [*to Æacus*] you see crying first, or caring at all because he is beaten, consider him to be no god.

ÆAC. It must be that you are a noble fellow, for you come to fair terms.² Now strip.

XAN. How then will you test us fairly?

ÆAC. Easily, blow for blow each party.³

XAN. You say well.

ÆAC. Well!

XAN. Observe then if you see me finching. [*Puts himself in an attitude for receiving the blows.*]

ÆAC. (*striking him*). Now I have struck you.

XAN. No, by Jove!

ÆAC. Neither do you seem⁴ to me *to have felt it*. But I will go to this fellow and strike him. [*Strikes Bacchus.*]

BAC. (*pretending not to feel it*). When?

ÆAC. Assuredly I struck you.⁵

BAC. Why, how then did I not sneeze?

ÆAC. I know not: but I will try this fellow again.

XAN. Will⁶ you not then make haste? [*Æacus strikes him.*] Oh dear!

¹ "Warum denn, so auch du behauptest Gott zu sein, Bekommst du nicht dieselben Prügel auch wie Ich?" *Droysen*.

² "Das muss Ich sagen, du bist ein ganzer Ehrenmann; Denn du giebst der Billigkeit ihr Recht." *Droysen*.

³ "Oh, easily enough—

Conveniently enough—a lash apiece,

Each in your turn; you can have 'em one by one." *Frere*.

"Then with the substantive repeated, *by turns, alternately*. So often *ἡμῖρα παρ' ἡμῖραν*, *alternis diebus*; and others formed after the same analogy. *πληγὴν παρὰ πληγὴν*, Arist. Ran. 643. *λόγον παρὰ λόγον*, Plato, Rep. p. 348, A. *ἐν παρ' ἐν*, *vicissim*, Plut. Consol. ad Apoll. p. 106." *Bernhardy*. Cf. Lobeck, Ajax, p. 294. Schäfer, Bos, p. 139.

⁴ See note on Plut. 409.

⁵ "Æacus perseveres and applies his discipline alternately to Bacchus and Xanthias, and extorts from them various involuntary exclamations of pain, which they immediately account for, and justify in some ridiculous way." *Frere*.

⁶ See Krüger, Gr. Gr. § 53, 7, ccc. 4.

ÆAC. What's the meaning of "oh dear?" were you in pain?

XAN. No, by Jove, but I thought *only* when the festival of Hercules among the Diomeians takes place.¹

ÆAC. The pious man!² I must go this way again. [*Strikes Bacchus.*]

BAC. Oh! oh!

ÆAC. What's the matter?

BAC. I see horsemen.

ÆAC. Why then do you weep?

BAC. I smell onions.

ÆAC. For you don't care at all about it

BAC. No care have I.

ÆAC. Then I must go to this fellow again. [*Strikes Xanthias.*]

XAN. Ah me!

ÆAC. What's the matter?

XAN. (*holding up his foot*). Take out the thorn.

ÆAC. (*much perplexed*). What's this affair? I must go this way again. [*Strikes Bacchus.*]

BAC. O Apollo!³—"who, I ween, inhabitest Delos or Pytho."

XAN. (*to Æacus*). He was pained. Did you not hear him?

BAC. Not I; for I was recollecting⁴ an iambic verse of Hipponax.

¹ Diomeia was a deme of the tribe Ægeis, so called from Diomus, son of Colyttus, the friend of Hercules, who had a temple there, and was worshipped there in great splendour. The Diomeians are re-proved in the Acharnians for their boastful temper; and, in a note on that passage, Mr. Mitchell observes, that "The Diomeian tribe did not assume a more heroic character in times posterior to Aristophanes; for it was among them that the sixty wits, (*γελωτοποιοί*), who registered the squibs, the sarcasms, the follies, and eccentric characters of Athens, held their sittings, which even the tumult of the Macedonian war did not disturb."

² See Krüger, Gr. Gr. § 45, 2, obs. 4.

³ "O Apollo—nemlich 'der du Pytho und Delos schirmst.'" *Droy*. To this the Scholiast adds two other lines,—

Ἡ Νάξον ἢ Μίλητον ἢ Δείην Κλάρον
Ἴκου καθ' ἑρ', ἢ Σκύθας ἀφίξειαι,—

and observes, that in his pain and confusion, Bacchus ascribes them to the wrong author, Ananius having composed them. Bergk, however, classes them amongst the writings of Hipponax. See his *I. et. Lyr.* p. 525. "See Fabric. Bibl. Gr. ii. 104." *Mitchell*.

⁴ See Bernhardt, W. S. p. 176.

XAN. (*to Æacus*). You effect nothing. Come, smite his flanks.

ÆAC. No, by Jove, *no more I do*. [*To Bacchus*.] But now present your belly.

BAC. O Neptune!—

XAN. Some one was pained.¹

BAC. —“who rulest the Ægean² headland, or, in the depths, the azure sea.”

ÆAC. By Ceres, I certainly am not able to discover as yet which of you is the god. But go in; for my master himself and Proserpine will distinguish you, inasmuch as they also are gods.

BAC. You say rightly; but I should have wished that you had done this before I received the blows. [*Exeunt Bacchus, Xanthias, and Æacus*.]

CHO. Muse³ of the sacred chorus, advance, and come for the enjoyment⁴ of our song, about to see the vast multitude of people, where innumerable philosophic arts⁵ are sitting, more ambitious than Cleophon,⁶ on whose incessantly chattering lips a Thracian swallow⁷ roars dreadfully, seated on a foreign leaf;

¹ See note on vs. 552.

² The headland alluded to is Sunium in Attica, whence in the Knights, vs. 560, Neptune is called Suniaratus. According to the Scholiast, it is a quotation from the *Laocoon* of Sophocles, *Fragm. cccxli*.

³ “Muse of the sacred choirs, advance,
Delighting in our song and dance;
Survey the peopled crowds, where sit
Innumerable tribes of wit.” *Wheelwright*.

⁴ See Lidd. Lex. in voc. *τήρησις*.

⁵ Comp. Antiphanes ap. Stob. S. 68, 37, and see note on vs 1017, *infra*.

⁶ There were several of this name at Athens, of whom the most conspicuous was the well-known lyre-maker, a public character in the time of Erasinides and his colleagues, and whom Xenophon relates (*Hell. i. 7*) to have fallen in a popular tumult soon after the murder of those generals. The Scholiast says, that Plato the comedian wrote a drama on this Cleophon, in which he accuses him of foreign parentage. It is supposed that Euripides alludes to him in the *Orestes*, 901. See *Thesm.* 805, and vs. 1632, *infra*.

⁷ It was common for the Greeks to compare the speech of barbarians to the notes of birds. Thus Herodotus, speaking of the oracles at Dodona. See note on vs. 93, *supra*.

“Dem auf geschwätziger Lippe
Widerlich zwitschert und schwirrt

and it whimpers a tearful nightingale's dirge, that he must perish, even if the votes be equal.¹

It is fitting that the sacred chorus should jointly recommend and teach what is useful for the state. In the first place therefore we move² that you put the citizens on a level, and remove their fears. And if any one has erred, having been deceived somewhat by the artifices of Phrynichus,³ I assert that it ought to be allowed those who made a false step at that time to do away with their former transgressions by pleading their cause.⁴ In the next place I assert that no one in the city ought to be civilly disqualified;⁵ for it is disgraceful that those who have fought one battle at sea, should straight-

Eine Thrakerschwalbe,
Die sich hüpfelich wiegt auf barbarischem Zweig;
Doch er wimmert ein weinerlich Nachtigallied." *Droysen.*

Shakspeare, *Midsummer-Night's Dream*, act i. sc. 2, "But I will aggravate my voice so, that I will roar you as gently as any sucking dove; I will roar you an't were any nightingale."

¹ "Then the urns were opened, and the suffrages numbered in presence of the magistrate, who stood with a rod in his hand, which he laid over the beans as they were numbered, lest any person should, through treachery or mistake, omit any of them, or count the same twice. If the number of the black beans were greatest, he pronounced the person guilty; and, as a mark to denote his condemnation, drew a long line, whence ἅπασι τιμῶν μακράν, in the comedian, *signifies to condemn all*: on the contrary, he drew a short line in token of absolution, if the white beans exceeded, or only equalled, the number of the black; for such was the clemency of the Athenian laws, that when the case seemed equally disputable on both sides, the severe and rigorous commands of justice gave place to the milder laws of mercy and compassion. And this rule seems to have been constantly observed in all the courts of Athens." *Potter.* See Bernhardt, W. S. p. 188.

² See the passages referred to in the note on Thesm. 428.

³ See Thuc. viii. 25, 27, 48, 50, 51, 54, 90, 92. εἰ τις . . . τοῖς ἐλλισθεῦσιν (vs. 690). Comp. note on Eccles. 688.

⁴ "Muss es, mein Ich, ihm vergönnt sein, wenn er da gestraucht ist,

Durch Verantwortung zu lösen seine Schuld in jenem Zwiſt."
Droysen.

⁵ It appears that there were three degrees of ἀτιμία at Athens: (1.) When the criminal kept his property, but was deprived of some other privilege. (2.) When he suffered for debt to the public a confiscation of property and temporal suspension of his rights; and, (3.) When he and his descendants were for ever deprived of citizenship. "See Schömann, 72, 111, 275. Wachsmuth, iii. 183,

Mitchell

way be both Platæans,¹ and masters, instead of slaves. Neither can I assert that this is not² proper.—Nay, I commend it; for it is the only sensible thing that you have done.³ But in addition to this, it is reasonable that you forgive this one mishap of theirs when they entreat you, who, as well as their fathers, have oftentimes fought at sea along with you, and are related to you by birth.⁴ Come, O ye most wise by nature, let us remit our anger and willingly admit all men as relations, and as civilly qualified, and as citizens, whoever engages in a sea-fight along with us.⁵ But if thus we shall be puffed up and shall pride ourselves upon our⁶ city, and that too when we are⁷ in the arms of the billows,⁸ sometime here after in subsequent time⁹ we shall appear not to be in our right senses.

But if I am¹⁰ correct in discerning the life or the manners

¹ "i. e. should be put on a footing with the 200 Platæans, to whom the freedom of the city was given, after their escape from the well-known siege recorded in Thucyd. iii. 20, *seq.* See also Wachsmuth, ii. 149." Mitchell. For *μῖαν*, see Bernhardt, W. S. p. 190.

² See Krüger, Gr. Gr. § 67, 12, obs. 6. Bernhardt, W. S. p. 356. Though *κοῦδὲ* is a combination of the commonest occurrence, the opposite (*οὐδὲ καὶ*) is, according to Porson, (Misc. Crit. p. 221,) quite unstatutable.

³ See Krüger, Gr. Gr. § 57, 3, obs. 7.

⁴ Eur. Med. 1301, *οἱ προσήκοντες γένει*. See Krüger, Gr. Gr. § 46, 4, obs. 1. *ξυμφορὰν* is a euphemism for *ἀμαρτίαν*.

⁵ "Auf, ihr von Natur so klugen, werfet allen Hass von hinnen, Lasset jeden, der mit uns zur See gekämpft, uns ohn' Besinnen. Als verwandt, als voll, als Bürger anerkennen und gewinnen."

Droysen.

For similar uses of *ὅστις*, see Porson's Advers. p. 217.

⁶ See Lid. Lex. in voc. *ἀποσιμνύνω*. On the other side, Thiersch, "*quod attinet jus civitatis*, i. e. *in jure civitatis donando*."

⁷ "ἔχοντες pro ὄντες. Eur. Bacch. 89, *ἔχουσ' ἐν ᾠδίνων λοχίαις ἀνάγκαισι*." Mitchell. The constructions cited in the note on Thesm. 473, are different.

⁸ Æsch. Fragm. Inc. 301, *Ψυχὰς ἔχοντες κυμάτων ἐν ἀγκάλαις*. Cf. Cho. 587. Eur. Orest. 1371. Helen. 1071.

⁹ "Werden später wir erkennen, dass wir nicht verständig waren."

Droysen.

Cf. Soph. Col. 614. Herod. i. 130. For the negative, see Elmsley, Med. 487. Hermann, Opusc. iii. p. 200. Krüger, Gr. Gr. § 67, 7, obs. 5.

¹⁰ "This verse is from the *Cæneus* of Ion the tragedian." Droysen. For *ὅστις*, see note on Thesm. 544.

of a man, who will yet suffer for it, Cligenes¹ the little, this ape, who now troubles us, the vilest bath-man *of all*, as many as² are masters of soap made from adulterated soda mixed up with ashes, and of Cimolian³ earth, will not abide for a long time. But though he sees this, he is not for peace, lest he should one day be stripped⁴ when drunk, when walking without his cudgel.

The freedom⁵ of the city has often appeared to us to be similarly circumstanced with regard to the good and honourable citizens, as to the old coin and the new gold.⁶ For neither do we employ these at all, which are not adulterated,⁷ but the most excellent, as it appears, of all coins, and alone correctly struck, and proved by ringing every where, both among the Greeks and the barbarians, but this vile copper coin, struck but yesterday and lately with the vilest stamp;⁸ and⁹ we insult those of the citizens whom we know to be well-born, and discreet, and just, and good, and honourable men, and who have been trained in palæstras, and choruses, and music;¹⁰ while we use for every¹¹ purpose the brazen,

¹ "Of Cligenes we know little beyond what the text teaches us, except that he was engaged with Cleophon and others (B. C. 407) in the banishment of Alcibiades." *Droysen*.

² "ὅποσοι depends upon the omitted πάντων, which is implied in πονηρότατος. κρατεῖν κόνιας (*pulverem tenere, obtinere*) is said of those who handle, who use, employ it." *Dindorf*. See *Bernhardy*, W. S. p. 304.

³ "Cimolus, now *Argentiera*, an island in the Cretan Sea, producing chalk and fuller's earth. This γῆ Κιμωλία is still used for soap in the Archipelago." *Mitchell*.

⁴ See note on Lys. 1023, and *Bernhardy*, W. S. p. 334.

⁵ See *Liddell's Lex.* in voc. πόλις.

⁶ The new coinage here mentioned is said to have been made in the year 407, during the archonship of Antigenes. *Spanheim* remarks, that the coins he had examined of that date were, to a surprising degree, inferior to the money coined in Sicily and Magna Græcia. "By τάρχαϊον νόμισμα, we are to understand the old Attic silver coin, so remarkable for its purity and intrinsic worth, and which is here set in opposition to a recent issue of gold coin, so alloyed and debased, that the poet hesitates not to call it a copper coinage (vs. 730)." *Mitchell*.

⁷ See *Porson*, *Hec.* 358. *Krüger*, § 56, 3, obs. 1. *Bernhardy*, W. S. p. 277, 334.

⁸ Cf. *Plut.* 862, 957. *Ach.* 517.

⁹ οὕτε (721) . . . τῶν πολιτῶν τε. See note on *Aves*, 1597.

¹⁰ The Greek μουσικὴ comprised all the elements of a liberal education.

¹¹ See note on *Thesm.* 532.

foreigners, and slaves, rascals, and sprung¹ from rascals, who are the latest come; whom the city before this would not heedlessly and readily have used even as scape-goats.² Yet even now, ye senseless, change³ your ways and again employ the good. For if you succeed, it will be creditable⁴ to you; and if you fail at all, at any rate you will seem to the wise to suffer, if you *do* suffer⁵ aught, from a stick⁶ which is worthy. [*Re-enter Xanthias and Æacus.*]

ÆAC. By Jupiter the Preserver, your master⁷ is a gentleman.

XAN. Most assuredly a gentleman, inasmuch⁸ as he knows only to drink and wench.

ÆAC. To think of his not beating you,⁹ when openly convicted, that you said you were the master, when you were the slave.

XAN. He would certainly have suffered for it.

ÆAC. Upon my word this is a servant-like act¹⁰ which you have openly done, which I take pleasure in doing.

¹ Comp. Equit. 185, 337. Soph. Phil. 388, 874. El. 589. Demosth. p. 228, 19; 613, 1; 614, 19; 1327, 2. Lysias, 118, 12; 135, 38.

² φαρμακοῖσιν = καθάρμασιν.

³ Mitchell compares Plut. 36. Eur. Iph. A. 343. Eupolis ap. Stob. Serm. iv.

⁴ "Laudi vobis erit." Thiersch.

⁵ See note on Lys. 171.

⁶ "The Chorus with an arch look adverts to a common proverb, which recommends a man about to hang himself, to select a good piece of timber for the purpose, and such as will not fail him by breaking with his weight." Mitchell. The proverb in question is, ἐπ' ἀξίου γοῦν τοῦ ξύλου κὰν ἀπάγξασθαι. The author wished to remove by a timely jest any irritation which might have been caused by the preceding tiresome dose of politics. With this position of the adjective, the thing spoken of is not distinguished from any thing else, but from itself under different circumstances. Here the emphasis falls upon the adjective. See Krüger, Gr. Gr. § 50, 11. Bernhardt, W. S. p. 325.

⁷ "By Jupiter! but he's a gentleman,
That master of yours." Frere.

See note on Nub. 366.

⁸ ὅστις γε = quippe qui. See Thesm. 883, 868. Eur. Hippol. 1064. Demosth. p. 631, 6. Porson, Præf. Hec. p. 51. Schäfer on Soph. Trach. 336. Hermann, Soph. Rex, 588. Krüger on Xenoph. Anab. i. 3, 5; Gr. Gr. § 69, 15, obs. 1. Cf. vs. 1184, *infra*. Plat. Euth. p. 4, A.

⁹ See note on Nub. 268, and Hermann, Vig. n. 19.

¹⁰ "Well! that's well spoken; like a true-bred slave.

It's just the sort of language I delight in." Frere.

For the construction, see Krüger, Gr. Gr. § 57, 3, obs. 7.

XAN. Take pleasure, & pray you?

ÆAC. Nay, but methinks I am an Epoptes,¹ when I curse my master in private.

XAN. But what, when you go out muttering, after having received many blows?

ÆAC. Then, too, I am delighted.

XAN. But what, when you play the inquisitive busybody?²

ÆAC. By Jove, *I am delighted*³ as never any thing in the world was.

XAN. O Jupiter, the Protector of families! And when you overhear what your masters⁴ talk about?

ÆAC. Nay, but I am more than mad with joy!

XAN. But what, when you blab this to those outside?

ÆAC. I? Nay, by Jove, but when I do this, I am even transported beyond measure.

XAN. O Phœbus Apollo! give me your right hand, and let me kiss you, and do you kiss me yourself, and tell me, by Jove, who⁵ is our fellow-slave, what is this tumult, and clamour, and wrangling, within?

ÆAC. Between Æschylus and Euripides.

XAN. Ha!

ÆAC. An affair, a mighty, a mighty affair⁶ has been set a going among the dead, and a very great commotion.

XAN. Wherefore?⁷

The Epoptæ are said by Potter to mean all who were admitted (in the year following their initiation to the lesser mysteries) to behold the Arcana of Eleusinian worship. The commentators on this passage, however, rank them with the Hierophant and torch-bearer as peculiar ministers, who could not obtain their office until they had been one year Mystæ. As then the Mystæ were accounted happy, the Epoptæ were proportionably capable of more exalted happiness. For μάλλ', see note on Thesm. 646.

² See Valckn. Hippol. 785.
³ "With ὥς μὰ Δι' we must repeat χαίρω [ἡδομαι?]; ita lætor, ut nulli aliâ re me lætari scio. Reiske proposed οὐδὲν ἄλλ' ἐγὼ sc. ἡδομαι." Dindorf.

⁴ An example of "Anticipation." See Krüger, Gr. Gr. § 61, 6, obs. 2.

⁵ "And now for Jupiter's sake!—

For he's the patron of our cuffs and beatings." Freyre.

"Beim grossen Zeus, dem uns gemeinsamen Prügelpatron." Droys.

⁶ Cf. vss. 580, 584. Plut. 1080. Aves, 726. Plut. 348.

⁷ "ἐκ τοῦ; quare? Markland, Eur. Suppl. 131." Porson. See also Bernhardt, W. S. p. 312.

ÆAC. There is a law established here, that out of¹ the professions, as many as are important and ingenious, he who is the best of his own fellow-artists should receive² a public maintenance in the Prytaneum,³ and a seat next to Pluto's——

XAN. I understand.

ÆAC. ——until some other person, better skilled in the art than he, should come;⁴ then it was his duty to give place.

XAN. Why then has this disturbed Æschylus?

ÆAC. He held the tragic seat,⁵ as being the best in his art.

XAN. But who now?

ÆAC. As soon as Euripides came down, he began to show off to the foot-pads, and cut-purses, and parricides, and house-breakers; of which sort of men⁶ there is a vast quantity in Hades, and they, hearing his objections, and twistings, and turnings, went stark mad, and thought him the cleverest. And then elated he laid claim to the throne where Æschylus was sitting.

XAN. And was he not pelted?⁷

¹ Bernhardt translates ἀπὸ τῶν τεχνῶν, *de artibus*, comparing Thuc. iii. 13, ἀπὸ τε τῶν Ἑλλήνων, ἀπὸ τε τῶν Ἀθηναίων, *respectu*. See his *Wissensch. Synt.* p. 222.

² αὐτὸν is merely *epanaleptic*, (Krüger, *Gr. Gr.* § 51, 5, obs. 1,) and may be neglected in translating. For similar constructions in Latin, see Terence, *Eun.* act v. sc. 4, vs. 6. *Adelph.* act iii. sc. 3 vs. 4.

³ The Prytaneum is placed by Meursius to the north-east of the Acropolis, and was so called from the Prytanes meeting there. In it were the statues of Vesta and Peace. A maintenance in this place, at the public expense, was only granted to such as had deserved nobly of their country, the posterity of Harmodius and Aristogiton, the conquerors at Olympia, &c. "The under world is a copy of the upper world. An Athenian law gave a public maintenance in the Prytaneum and precedence to such as excelled their fellow-artists." *Voss*. Cf. Wachsmuth, iv. 316.

⁴ See notes on *Equit.* 134, and on vs. 24, *supra*. Æacus of course is *quoting* the provisions of the law.

⁵ "The Professor's chair of our own days grew out of the provisions made by the Roman emperors, when the sophists of the age were to be stimulated by honours and rewards of every kind in order to create an effective opposition to the progress of Christianity." *Mitchell*.

⁶ See Porson and Schäfer ed *Eur. Orest.* 908. Hermann, *Vig.* n. 28. Bernhardt, *W. S.* p. 296.

⁷ *Comp. Vesp.* 1234, 1422,

ÆAC. No, by Jove, but the mob clamoured¹ to institute a trial, which of the two was the cleverer in his art?

XAN. The *mob* of rascals?

ÆAC. Aye, by Jove, prodigiously.²

XAN. But were there not others on Æschylus' side as allies?

ÆAC. The good are few, as here.³ [*Points to the audience.*]

XAN. What then is Pluto intending to do?

ÆAC. To institute a contest, and trial, and ordeal of their skill forthwith.⁴

XAN. Why, how then did not Sophocles also lay claim to the seat?

ÆAC. Not he, by Jove, but kissed Æschylus as soon as he came down,⁵ and gave him his right hand; and he⁶ had given up to him the seat. But now he was intending, as Clidemides⁷ said, to sit down as third combatant, and if Æschylus conquer, to remain in his place; but if not, he declared he would contend against Euripides in skill.

XAN. Will the affair take place then?

ÆAC. Yes, by Jove, in a short time hence. And the

¹ Comp. Eccles. 399. Eur. Tro. 526.

² Comp. Eur. Tro. 519. Soph. Ajax, 196. Antig. 418. For the construction, see Krüger, Gr. Gr. § 51, 10, obs. 12. Cf. vs. 1135.

³ The author has here forgotten himself: ἐνθάδε ought to signify "*in Hades.*"

⁴ Mitchell cites Eccles. 20. Demosth. Mid. 521, 7; 522, 14; 576, 12; 585, 9.

⁵ "Sophocles was noted for a mild, easy character." *Frere.*

⁶ "And Æschylus edg'd a little from his seat, To give him room." *Frere.*

"Und wieder ihm bot jener an den Meisterthron." *Droysen.*

It is indeed quite possible to refer κακῆϊνος to Sophocles. See Krüger, Gr. Gr. § 51, 7, obs. 10. Matthiä, § 471, 10. Bernhardt, W. S. p. 277. Porson, Misc. Crit. p. 216. "The verse seems very much like an interpolation." *Mitchell.*

⁷ "Of Clidemides even the ancient commentators knew nothing: they conjectured that he was an actor of Sophocles'." *Droysen.* "Sophocles being a quiet, unostentatious character, which shows itself rather in deeds than words, did not publicly make known his intention of taking up the contest with Euripides, but only mentioned it to Clidemides his confidant, through whom it had transpired." *Welscher.*

dreadful contest will be agitated in this very¹ place; for poetic skill will be measured² by the scales.

XAN. How then?³ will they weigh⁴ tragedy by butcher's weight?

ÆAC. And they will bring⁵ out rulers and yard-wands for verses, and they will make close-fitted oblong squares too in the form of a brick, and rules for drawing the diameter, and wedges. For Euripides says he will examine the tragedies word by word.⁶

XAN. Of a truth, I suppose Æschylus takes it ill.

ÆAC. At any rate, he bent his head down and looked sternly.

XAN. But who, pray, will decide this?

ÆAC. This was difficult: for they found⁷ a scarcity of clever men. For neither was Æschylus on friendly terms with the Athenians——

XAN. Perhaps⁸ he thought them house-breakers for the most part.

ÆAC. ——and⁹ in other respects considered them mere

¹ "καὶ νῦν ἔστιν ἐν αὐτῷ τόπῳ = *et quidem illo ipso in loco* (in Pluto's palace). *τὰ δὲ νῦν = grave certamen.*" Dindorf.

² "On futures, such as *σταθμῆσεται*, see Monk's Hipp. 1458." Mitchell.

³ See Bernhardt, W. S. p. 141. Heindorf, Plat. Charm. 33.

⁴ This alludes to the festival of Apaturia, at Athens, on the third day of which the young citizens were presented to be registered, and at which ceremony it was customary to offer a lamb to Diana. It was to be of a certain weight, and because it once happened that the by-standers (or, as the Scholiast says, the sponsors, for fear they should not have their due share of meat) cried out *μῆλον, μῆλον*, "too little, too little," the sacrificial lamb was ever afterwards called *μῆλον*, and the person who brought it to be weighed, *μειγῶγος*, and the act itself, *μειγῶγία*. "In one of the later scenes of this play the two poets put single verses into the opposite scales of a balance." Frere.

⁵ "Herbringen sie gleich Richtholz und Elle für Wort und Vers, Und Ziegelformen, ihre Patzen zu streichen drin, Und Zirkel, Kantel, Winkelmaass; denn Euripides Verlangt die Tragödien durchzumessen Vers für Vers." Droysen

⁶ Cf. vs. 1198, and see Bernhardt, W. S. p. 240.

⁷ See note on Thesm. 1157.

⁸ "Wohl weil er in Masse selbe für Diebsgesindel hielt?" Droysen
"Considering them as rogues and villains mostly." Frere.

⁹ See note on vs. 726. *supra*.

triflers with regard to judging of the abilities of poets.¹ So then they committed it to your master, because he was experienced in the art.² But let us go in; for whenever our masters are seriously engaged,³ blows⁴ are prepared for us. [*Exeunt Æacus and Xanthias.*]

CHO. Doubtless the loud-thunderer⁵ will cherish dreadful wrath within, when he sees⁶ his glib-tongued rival in art sharpening his teeth: then will he roll⁷ his eyes through dreadful frenzy. And there will be⁸ a helmet-nodding strife of horse-hair-crested words, and the rapid whirling of splinters,⁹ and parings¹⁰ of works, as the man repels the horse-

¹ Brunck remarks on this passage that the comedian was still sore from the failure of his Clouds.

"As being ignorant and empty generally;
And in their judgment of the stage particularly." *Frere.*

"Und den Rest für allzu dämisch, um über Dichtergeist
Urtheilen zu können." *Droysen.*

See Bernhardt, W. S. p. 261.

² See Bernhardt, W. S. p. 375.

³ "σπουδάζειν, majori cum studio graves res agere." *Dindorf.* "Be serious, or earnest." *Liddell.*

⁴ "Verbera (effect for cause) nobis parata sunt, nisi adsimus." *Dindorf.*

⁵ This passage is intended throughout to imitate the grandiloquent pomp of Æschylus, as contrasted with the minute prettiness of Euripides.

"The full-mouthed master of the Tragic choir,
We shall behold him foam with rage and ire;
Confronting in the list
His eager, shrewd, sharp-tooth'd antagonist.
Then will his visual orbs be wildly whirl'd,
And huge invectives will be hurl'd." *Frere.*

⁶ The reader must not imagine from this that *ιδῶν* governs a *genitive*, though I have found it *convenient* so to translate it. *ἡγήνορος ἀντιρίχνο* is a *genitive absolute*. So Soph. Trach. 394, *ὡς ἑπροντορ εἰσποῖας ἱμοῦ*. See Reisig, Com. Crit. Colon. p. 332. Krüger on Xenoph. Anab. iii. 1, 19, and Gr. Gr. § 47, 10, obs. 8. Matthiä, Gr. Gr. § 548, 1; § 348, obs. 3. Neue on Soph. Trach. 394. On the other side see Bernhardt, W. S. p. 151. Jelf, Gr. Gr. § 683, 1.

⁷ "Oculos suos distorquet." *Dindorf.*

⁸ "Sein wird mähnenumflatterter Kampf der geharnischten Worte,
Kecklich gewitztes Spitzengeschwätz, Feilspähne der Werke,
Wenn sich der Mann vor des geniusflammenden Alten
Rosslich stampfigen Worten wehrt." *Droysen.*

"παράξονια σχινδαλάμων = *rotationes* (agitationes) *audaces scintillarum tenuium* (argumentationum subtilium)." *Dindorf.*

¹⁰ "Finely carved works." *Liddell.*

mounted words of the ingenious¹ hero: while he, having bristled up the shaggy locks of his naturally-haired mane, and contracting his brows dreadfully, and roaring, will send forth bolt-fastened words,² tearing them up like planks with gigantic breath. On the other side the word-making, polished tongue, examiner of words, twisting about, agitating envious jaws, dissecting the words of *his opponent*, will refine away to nothing vast labour of the lungs.³ [*Enter Bacchus, Pluto, Æschylus, and Euripides.*]

EUR. I will not give up⁴ the seat: cease your advisings; for I assert, that I am superior to him in the art.

BAC. Æschylus, why are you silent? for you hear his language.

EUR. He will act the dignitary at first, just as he was always accustomed to play the marvellous in his tragedies.⁵

BAC. My good fellow,⁶ speak not so very loftily.

EUR. I know him, and have looked him through of old—a fellow that writes savage poetry,⁷ stubborn of speech, with an unbridled, licentious, unchecked tongue, unskilled in talk,⁸ pomp-bundle-worded.

¹ Spanheim observes on the constant use of words compounded with *φρην* in the plays of Æschylus, *Prom.* 884, *S. C. Theb.* 760, *Eum.* 326, and also in his own prayer shortly after (vs. 886). The word *ἱπποβάμων* occurs in the *Prom.* 811. *Suppl.* 299.

² *γόμφος* and its compounds are favourite terms with Æschylus. Mitchell cites *Suppl.* 921. *Theb.* 537. *Pers.* 71. *Suppl.* 434, 825.

³ *Pers. Sat.* i. 14, "Grande aliquid, quod pulmo animæ prælargus anhelet."

⁴ "Aufgeben werd' Ich nicht den Thron! spar' deinen Rath,

Denn dessen Meister rühm' Ich mich in unsrer Kunst." *Droys.* See note on *Lys.* 119. For the construction of *μεθίσθαι*, see Liddell's *Lex.* in *voc.* iii.

⁵ "He's mustering up a grand commanding visage

—A silent attitude—the common trick

That he begins with in his tragedies." *Frere.*

He alludes to a fashion Æschylus had of bringing his characters on the stage and keeping them for a long time silent. See vs. 912.

⁶ Cf. vs. 1227. *Aves.* 1638. *Eccles.* 564, 784. *Eur. Hec.* 707. *Heracl.* 568. *Reisig, Com. Crit. Colon.* p. 243. This use of *μέγα* is very rare, although *μέγα λέγειν* is of common occurrence. See Bernhardy, *W. S.* p. 129.

⁷ The allusion is, as Mitchell observes, to his *Salvator-Rosa*-like fondness for wild and savage scenery.

⁸ "Unüberredsar" *Droysen.* C^c Liddell's *Lex.* in *voc.* Pollux, ii 125.

ÆSCH. Indeed? you son of the market-goddess,¹ do you say this of me,² you gossip-gleaner, and drawer of beggarly characters, and rag-stitcher? But by no means shall you say it with impunity.

BAC. Cease, Æschylus, and do not passionately inflame your heart with wrath!

ÆSCH. Certainly not; before I shall have shown up clearly this introducer of lame characters, what sort³ of a person he is, who speaks so boldly.

BAC. Boys, bring out a lamb, a black lamb, for a storm⁴ is ready to issue forth.

ÆSCH. O thou that collectest Cretan⁵ monodies, and introducest unholy nuptials into the art——

BAC. Hollo! stop, O highly-honoured Æschylus! And do you, O unlucky Euripides, get yourself out of the way of the hail-storm, if you are wise, lest through passion he smite your temples with a head-breaking word and let out your Telephus.⁶ And do you, O Æschylus, not angrily, but temperately refute, and be refuted.⁷ It is not meet that poets should rail at each other, like bread-women. But you instantly roar like a holm oak on fire.

¹ "Wahrhaftig, Sprosse jener Gartengöttin du!" *Droysen*. The allusion is to Euripides' mother, Clito, the market-gardener. The line itself is a parody upon Euripides' own line, *Frag. Inc.* 200,

ἀληθες, ὦ παῖ τῆς θαλασσίας θεοῦ;

² See Krüger, *Gr. Gr.* § 62, 3, obs. 12.

³ Cf. *Vesp.* 530.

⁴ "Quick! quick! A sacrifice to the winds! Make ready;

The storm of rage is gathering. Bring a victim." *Frere*.

Virgil, *Æn.* iii. 120, *Nigram Hiemi pecudem, Zephyris felicibus albam*.

"Bacchus does not call for a sacrifice. It is his buffoonish way of saying that Æschylus is going to be in a stormy passion." *Frere*.

⁵ "O der du Kretischen Hurgesang zusammenfeilschst,

Und widernatürliche Ehen einführest in die Kunst." *Droysen*.

See *Nub.* 1372. He alludes to the Hippolytus, in which Phædra (who was of Cretan origin) plays a prominent part. The monodies here mentioned are at vs. 197 of that play. The comedian adverts also to his story of Macareus and Canace, (*Ovid. Met.* xi. 563,) and to his Pasiphaë.

⁶ "Or else with one of his big thumping phrases

You'll get your brains dash'd out, and all your notions

And sentiments and matter mash'd to pieces." *Frere*.

Τῆλεφον is παρὰ προσδοκίαν for ἐγκέφαλον.

⁷ Plato, *Gorg.* p. 462, A., ἐν τῷ μίρει ῥωτῶν καὶ ῥωτῶμενος, ὥσπερ ἐγὼ τε καὶ Γοργίας, ἐλιγχέ τε καὶ ἐλίγχου. Cf. *Cicer. Tusc.* ii. 2.

EUR. I am ready, and do not decline, to bite, or to be bitten first, if he thinks proper, in iambs, in choral songs, and in the nerves of tragedy; and, by Jove, in the Peleus, too, and the Æolus, and the Meleager, nay, even the Telephus.¹

BAC. What, pray, do you mean to do? Tell me, Æschylus!

ÆSCH. I was wishing² not to contend here; for our contest is not on equal terms.

BAC. Why, pray?

ÆSCH. Because³ my poetry has not died with me, but this man's has died with him, so that he will be able to recite it. But still, since you think proper, I must do so.

BAC. Come then, let some one give me here frankincense and fire, that I may pray,⁴ prior to the learned compositions, so as to decide⁵ this contest most skilfully. But do you [*to the Chorus*] sing some song to the Muses.

CHO. O you chaste Muses, the nine⁶ virgins of Jove, who look down upon the subtle, sagacious minds of maxim-coining men,⁷ whenever they enter into competition as opponents with keenly-studied tricks of wrestling, come to observe the power of mouths most skilful in furnishing for themselves words and poetic saw-dust.⁸ For now the mighty contest of skill is coming to action⁹ forthwith

¹ Comp. Pax, 280.

² There is no omission of *ân* in this passage, for the wish is a real one and not limited by conditions. See Æschin. Ctes. § 2. Matthiæ, Gr. Gr. § 509, 5, a. Bernhardt, W. S. p. 373. *ân* is never omitted with the indicative except in hypothetical propositions. For cases of *this* kind, see Krüger, Gr. Gr. § 54, 10, obs. 1, and § 53, 10, obs. 5. Cf. vs. 1195, *infra*. Vesp. 709.

³ "Because my poems live on earth above,
And his died with him, and descended here,
And are at hand as ready witnesses." *Frere*.

⁴ "Bacchus imitates the agonothetæ and prize arbiters, who in like manner were accustomed to offer prayer and sacrifice before theatrical or other contests." *Mitchell*.

⁵ "Den Streit zu entscheiden musenkunstverständigst." *Droysen*.

⁶ Mitchell compares Eur. Med. 827.

⁷ Thus in the Clouds, vs. 952. Knights, vs. 1379. Thesm. 55

"So oft sie mit gründlich studirten,

Künstlich geführten Finessen

Bewehrt sich entgegen im Kampf stehn." *Droysen*.

⁸ "The *phipara* is applied to Æschylus, the 'saw-dust' to Euripides." *Scholiast*.

⁹ "Denn der erhabene Kampf

Ueber die Meisterschaft, jetzt wird er losgehen." *Droysen*.

BAC. Now do you two also offer up some prayer, before you recite your verses.

ÆSCH. (*offering frankincense*). O Ceres, who nourished my mind, may I be¹ worthy of your mysteries!

BAC. Come then, now do you also [*to Euripides*] offer frankincense.²

EUR. Excuse me; for the gods³ to whom I pray, are different.

BAC. Are they some of your own, a new⁴ coinage?

EUR. Most assuredly.

BAC. Come then, pray to your peculiar⁵ gods.

EUR. O Air, my food,⁶ and thou well-hung tongue, and sagacity, and sharp-smelling nostrils, may I rightly refute whatever arguments I assail.⁷

CHO. Well now, we are desirous to hear from you two learned men what hostile course of argument you will enter upon. For their tongue has been exasperated, and the spirit

¹ Æschylus was a native of Eleusis, and therefore offers up his prayer to the patron goddess of that town. The mysteries, however, which he mentions, he had during his life-time been accused of divulging, but escaped by pleading ignorance of the sacred nature of what he had revealed. *Arist. Eth.* 3. See Franz's "*Des Æschylos Oresteia*," Introduction, p. xxxi. It is probable, therefore, that he had before his death been initiated. "The poetry of Æschylus is pervaded by a most earnest tone of religious feeling. His reverential, pious prayer, stands in striking contrast to the 'enlightened' blasphemy of Euripides." *Droysen*. For the infinitive, see note on vs. 169, and Bernhardt, W. S. p. 357.

Comp. Nub. 426. Vesp. 96.

² "Pray excuse me:—

The gods I worship are of other kinds." *Dunster*.

For this use of *καλῶς*, see note on vs. 508, and for the relative, see notes on Thesm. 502. Nub. 863, and Bernhardt, W. S. p. 303.

⁴ The reader will remember one of the articles of Socrates' impeachment, *ὅτι καὶ εἰσέγαγε δαίμονια*, which was brought against him five years subsequently.

⁵ "Dindorf and Thiersch observe, that there is a certain comic ambiguity in this word, which implies at once *peculiar*, and also *vulgar*, *plebeian*." *Mitchell*.

⁶ "Meine Weide." *Droysen*. Cf. Nub. 331, 424.

⁷ "Thou foodful Air, the nurse of all my notions;
And ye, the organic powers of sense and speech,
And keen, refined, olfactory discernment,
Assist my present search for faults and errors." *Frere*.

Comp. note on vs. 169. and Bernhardt W. S. p. 357.

of both is not devoid of courage, nor their souls sluggish. Therefore 'tis reasonable to expect that one will say something clever and well-polished; while the other, tearing them up,¹ will fall on him with words torn up from the very roots, and toss about many long rolling words.

BAC. Come, you ought to recite as soon as possible: but in such manner that you shall utter what is polite, and neither metaphors,² nor such as any one else might say.

EUR. Well now, I will speak of myself subsequently, what I am in poetry; but first I will convict this fellow, that he was an impostor and a quack, and *will show* with what *tricks* he cajoled the spectators, having received them reared as fools in the school of Phrynichus.³ For first of all he used to muffle up and seat some single character, an Achilles⁴ or a Niobe, without showing the face, a piece of tragic quackery,⁵ who did not even utter so much——

¹ Dindorf translates this, *alterum convellentem illum, radicitus evulsis verbis irruentem, multas dissipaturum esse verborum tricas.*

² The first sarcasm is directed at the transcendental metaphors of Æschylus, the second at Euripides' fondness for the language of common life.

³ Phrynichus the tragedian having brought on the stage a play, the subject of which was the taking of Miletus by the Persians, so powerfully affected his audience, that, to use the words of Herodotus, "the theatre melted into tears;" and he was fined a thousand drachmæ for recalling their misfortunes to the minds of his countrymen. This play was acted B. C. 497. See Bentley, Phal. p. 183, 184. Æschylus died B. C. 455, in the 69th year of his age. The author of the argument prefixed to the Persæ asserts, on the authority of Glauco, that Æschylus copied that play from the *Phanissa* of Phrynichus.

⁴ The former of these characters was introduced in a play of Æschylus, called the *Ransom of Hector*, where he exchanged only a few words with Mercury, and continued silent during the rest of the play. Niobe was represented sitting mute on the tomb of her children until the third act of a drama which bore her name. Of Telephus, however, (see Tyrwhitt's note on Arist. Poet. p. 153, where that able commentator's only point of doubt seems to be accounted for upon this practice of Æschylus,) Euripides says nothing, conscious perhaps of the probability of his sarcasms being turned on himself. Bergler observes that Euripides has given in to the very same fault in the Adrastus of his *Suppliants*, and in his *Hecuba*, in the tragedy of that name. Supp. 104. Hec. 485.

⁵ Πρόσχημα is used by Josephus to express the shadow of power which Hyrcanus possessed, while the reality was enjoyed by Herod and Phasaelus. Antiq. xiv. 12. "Trauerspiels Aushängeschild," Droysen.

BAC. No, by Jove,¹ they certainly did not.

EUR. His chorus, on the other hand, used to hurl four series of songs one after another without ceasing ; while they were silent.

BAC. But I used to like the silence, and this used to please me no less than those that chatter now-a-days.

EUR. For you were a simpleton, be well assured.

BAC. I also think so myself.² But why did What's his name do this ?

EUR. Out of quackery,³ that the spectator might sit expecting, when his Niobe would⁴ utter something ; while the play would be going on.

BAC. O the thorough rascal ! How I was cheated, then, by him ! [*To Æschylus.*] Why are you stretching and yawning, and showing impatience ?

EUR. Because I expose him. And then, when he had trifled in this way, and the drama was now half over, he used to speak some dozen words as big⁵ as bulls, with brows and crests, some tremendous fellows of terrific aspect, unknown to the spectators.

ÆSCH. Ah me, miserable !

BAC. (*to Æschylus*). Be silent.

EUR. But not a single plain word would he utter.⁶

BAC. (*to Æschylus*). Don't grind your teeth.

EUR. But either "Scamanders, or trenchers, or griffin-eagles⁷ of beaten brass upon shields," and neck-breaking words,⁸ which it was not easy to guess the meaning of.

¹ "No more they did : 'tis very true." *Frere*.

² See Krüger, *Gr. Gr.* § 51, 2, obs. 1.

³ "Dunstmacherei." *Droysen*.

⁴ See Krüger, *Gr. Gr.* § 53, 7, obs. 8.

⁵ "Worte büffelmäss'ge." *Droysen*. Cf. Pax, 1273.

⁶ "EUR. He never used a simple word——"

BACCH. (*to Æschylus*). Don't grind your teeth so strangely.

EUR. But 'Bulwarks and Scamanders,' and 'Hippogriffs and Gorgons,

On burnish'd shields of brass,'—bloody remorseless phrases
That nobody could understand." *Frere*.

⁷ See the *Agam.* vs. 522, 1163. *Choeph.* 363. *Eum.* 395. The Gryphons (or Griffins) occur in the *Prom.* 810, and are mentioned by Herodotus, iii. 116 ; iv. 13.

⁸ "Sturziähes Wortgeschwindel." *Droysen*.

BAC. Aye, by the gods! at any rate I have lain¹ awake before now during a long space² of the night, trying to find out his "yellow horse-cock," what bird it is.

ÆSCH. It had been painted³ as a device on the ships, you ignoramus.

BAC. But I thought it was Eryxis,⁴ the son of Philoxenus.

EUR. Ought you then to have introduced a cock⁵ into tragedy?

ÆSCH. And what sort,⁶ you enemy of the gods, are the things which you introduced?

EUR. Not horse-cocks, by Jove, nor yet goat-stags, as you do, such as they depict on the Persian tapestry:⁷ but immediately, as soon as ever I received the art from you, puffed out with pompous phrases and ponderous words, I first of all reduced it, and took off its ponderousness with versicles, and argumentations, and with white beet,⁸ giving it chatter-juice, filtering it from books: and then I nursed it up with monodies, making an infusion of Cephisophon.⁹ Then I did not

¹ Here a distich of Euripides (Hipp. 375) is parodied: see Eq. 1290. The Hippalectryon occurred in the *Myrmidons* of Æschylus. It is ridiculed again in Pax, 1177. Aves, 800. See notes on Nub. 1148. Eccles. 1126.

² Mitchell cites Æsch. Agam. 534, 592.

³ "A figure on the head of ships, you goose; You must have seen them." *Frere*.

⁴ Philoxenus, whose son and father appear to have had the same name, is mentioned by Aristotle as a great glutton. Eth. iii. c. 10. "Who Eryxis, the son of Philoxenus, was, we know not. The Scholiast says he was ridiculed for being deformed and of a perverse temper. His father, a pupil of Anaxagoras, has been occasionally mentioned by Aristophanes." *Droysen*. See Vesp. 84 Nub. 686.

⁵ See note on Lys. 171.

⁶ See Krüger, Gr. Gr. § 57, 16, obs. 3. Cratinus, (ap. Athen. iv. p. 164, E.,) εἶδες τὴν θαλασσαν ἄλμην οἷ ἄρρα βαύζει.

⁷ The custom of painting monstrous figures of animals on eastern tapestry is commented on by Vossius, in his notes to Catullus, p. 197. The architecture of the temples in Hindostan at this day would furnish some curious patterns for a work of this sort. This tapestry is mentioned also by Aristotle, Mir. Ausc. c. 119. Plautus, Stich. act ii. sc. 1, vs. 54, calls them Babylonian.

⁸ He means that he reduced the swelling with a poultice of white beet.

⁹ It was in consequence of an intrigue between Cephisophon and the wife of Euripides, that the tragedian retired to the court of

trifle with whatever I met with, nor rashly¹ jumbled things together; but he who came forward first used straightway to tell the pedigree of the piece.²

BAC. For, by Jove, 'twas better than *to tell* your own.³

EUR. Then⁴ from the first verse I used to leave nothing idle; but a woman⁵ would speak for me, or a slave all the same, or a master, or a virgin, or an old woman.

ÆSCH. Then ought you not, pray, to have been put to death for daring to do this?

EUR. No, by Apollo; for I did it as a popular act.

BAC. No more of this, my good friend; for upon this subject your argumentation does not appear to the best advantage.⁶

Archelaus, king of Macedon. The sophist who forged the letters of Euripides was so little aware of this circumstance, that he has made the poet address one of his longest and most friendly epistles to the very person who had thus dishonoured him. See Bentley, *Phal.* p. 419, ed. Lond. 1777.

“Mit Säftchen feinsten Schwätzelei, aus Büchern wohl erlesen; Monodien bekam sie dann, vermengt mit Kephisophon, zu essen.” *Droysen.*

¹ “*In quæ incidit, quæ ipse occupat, excogitando.*” *Dindorf.*

² “I kept my plots distinct and clear, and to prevent confusion, My leading characters rehearsed their pedigrees for prologues.” *Frere.*

See Schlegel, *Dram. Lit.* p. 119.

³ This witticism depends on the double meaning of the word γένος.

⁴ “Sodann von den ersten Versen an, nichts liess Ich müssig dastehn,

Nein nein, es sprach mir da die Frau, desgleichen sprach der Sklave,

Es sprach der Mann, das Töchterlein, das alte Weib.” *Droysen.*

See Bernhardt, *W. S.* p. 222.

⁵ Aristotle, in his *Poetics*, (28,) has blamed the tragedian for introducing Melanippe discussing the philosophy of the Anaxagorean school, to prove to her father that the children she had herself borne and concealed were the offspring of his cows! See *Mus. Crit.* i. p. 531.

⁶ “Denn diese Sachen sind fürwahr nicht deine starke Seite.” *Droysen.*

As if he had said, “the less you talk of your love of democracy the better.” Socrates, Euripides, Plato, Xenophon, and Critias are known to have entertained a thorough contempt for democracy in any shape. Whatever Euripides may have said in his tragedies in favour of it, his real sentiments were opposed to it. “The philosophic sect to which Euripides belonged, were known to be hostile

EUR. Then I taught these¹ to speechify.—

ÆSCH. I grant you. Would that you had burst² asunder in the middle before you taught them.

EUR. And the introduction of subtle rules, and the cornering-off of verses, to notice, to see, to understand, to twist, to love, to use stratagems,³ to suspect mischief,⁴ to contrive all things cunningly⁵—

ÆSCH. I grant you.

EUR. Introducing domestic affairs, with which we are conversant, in which we are engaged, by which⁶ I might be tested; for these,⁷ being acquainted with the subjects, might criticise my art. But I used not to talk big, taking them away from their understandings, nor did I astound⁸ them by introducing Cyeni and Memnons with bells on their horses' trappings. And you will recognise⁹ the pupils of each, his and mine. His are Phormisius¹⁰ and Megænetus¹¹ the Mag-

to the democracy." *Frere*. Mr. Mitchell professes to understand the passage very differently.

¹ "i. e. the spectators." *Mitchell*.

² See note on Nub. 41.

³ *Comp. Ach.* 385.

⁴ *Comp. Thesm.* 396, 496.

⁵ "Nach Regeln der Kunst zu Werke gehn, abzirkeln Zeil' um Zeile,

Bemerken, denken, sehen, verstehn, belisten, lieben, schleichen, Argwöhnen, läugnen, her und hin erwägen." *Droysen*.

⁶ "So that the audience, one and all, from personal experience, were competent to judge the piece, and form a fair opinion, Whether my scenes and sentiments agreed with truth and nature." *Frere*.

"Und gab mich so dem Urtheil Preis, da jeder, dessen Kenner, Urtheilte über meine Kunst." *Droysen*.

Comp. Harper's Powers of the Greek Tenses, p. 79, 83.

⁷ The audience.

⁸ See *Schlegel, Dram. Lit.* p. 523.

⁹ "Auch wird man seine Schüler leicht von meinen unterscheiden." *Droysen*.

¹⁰ Phormisius is mentioned in the *Eccl.* vs. 97, as hairy in his person; and the Scholiast says his rough aspect was Euripides' chief inducement to place him in the school of Æschylus the ἀγριπποιός. "A few years later he was in the notorious embassy to the king of Persia, which Plato the comic poet cut up in his '*Ambassadors*.'" *Droysen*. For *ροτρονιμι*, see note on *Thesm.* 646.

¹¹ "Megænetus, according to the Scholiast, was one of those who strove to be appointed a general." *Droysen*.

nesian, whiskered-lance¹-trumpeters, sneering-pine-benders while mine are Clitophon,² and Theramenes the elegant.

BAC. Theramenes? a clever man and skilful in all things,³ who, if he any where fall into troubles, and stand nigh unto them, escapes out of⁴ his troubles, no Chian, but a Ceian.⁵

EUR. I certainly instructed⁶ them to be prudent in such matters, by introducing into the art calculation and consideration; so that now they understand⁷ and discern all things, and regulate both other matters and their households better than heretofore,⁸ and look at things narrowly,—“How is this? Where is this? Who took this?”⁹

BAC. Yes, by the gods; at any rate every Athenian¹⁰ now,

¹ “Trompetengrimbartslanzenvolk, zähknirschesichtenbeuger.”

Droysen.

In the latter word there is an allusion to Sinis, a famous robber in Attica, who, from his prodigious strength, was able to bend the boughs of trees together, to which he then tied his prisoners, and afterwards, unloosing the bands that held together the branches, he suffered them to recoil, and his victims were torn limb from limb. He was put to death by Theseus. Ovid. Met. vii. vs. 440.

² “Clitophon, the son of Aristonymus, is the same person as he after whom one of Plato’s Dialogues is named. He was a pupil and admirer of the sophist Thrasymachus, as Theramenes was of Prodicus: both therefore were educated after the ‘new’ mode.” *Droysen.* For Theramenes, see note on 540, and for κομψός, see note on Thesm. 93.

³ See note on Thesm. 646. ⁴ Comp. Æsch. Eum. 142, ed. Franz.

⁵ “Apparently a proverbial expression, implying one who can say *Sibboleth*, or *Shibboleth*, as will best serve his purpose. No allusion, say Brunck and Dindorf, to the game of dice is here to be understood. The expression is applicable to a man of versatile genius, who, like the bat in the fable, can be bird or mouse, as will best answer his end, being always found on the prosperous side.” *Mitchell.* “The proverb is, however, said to refer not to this [game of dice], but to the contrast between the dishonest Chians and the honest Ceians.” *Liddell.*

⁶ See Schlegel, Dram. Lit. p. 176.

⁷ Hesiod. Op. 291, οὗτος μὲν πανάριστος, ὃς αὐτὸς πάντα νοήσῃ.

⁸ See Krüger, Gr. Gr. § 50, 1, obs. 19.

⁹ “Marking every thing amiss—

‘Where is that?’ and—‘What is this?’

‘This is broken—That is gone.’

‘Tis the modern style and tone.” *Frere.*

¹⁰ “General distress had produced a stricter economy, which is here humorously attributed to the precepts of Euripides.” *Frere.* For ἔπας τῆς see Mus. Crit. ii. p. 20.

when he comes in, bawls to his domestics and inquires,—
 “Where’s the pitcher? Who has eaten off the sprat’s head?¹
 My last year’s bowl is gone. Where is the garlic of yesterday? Who has nibbled at my olives?” But before this they used to sit most stupid, gaping boobies² and blockheads.

CHO. “Thou seest this, O illustrious Achilles.”³ Come, what wilt thou say to this? Only see that thine anger seize thee not, and carry thee out of⁴ the course; for he has laid grievous things to your charge.⁵ But, O noble man, see that you do not reply with anger, but shorten sail, using the extremity⁶ of your sails, and then gradually bear up, and watch when you catch the wind gentle and steady. But, O thou first⁷ of the Greeks that built the lofty rhyme, and gave dignity to tragic nonsense,⁸ boldly send forth thy torrent of words.

ÆSCH. I am angry at the encounter, and my heart is indignant that⁹ I must reply to this man. Yet, that he may not say I am at a loss, [*to Euripides,*] answer¹⁰ me, for what ought we to admire a poet?

EUR. For cleverness and instruction, and because we make the people in the cities better.

ÆSCH. If then you have not done this, but from good and

¹ Anaxilas, (ap. Athen. vii. 313,) τοῦ κεστρέως κατεδήδοκεν τὸ κράνιον.

² See Mus. Crit. i. p. 127.

³ Harpocration has added to this verse (which is a quotation from the *Myrmidons* of Æschylus) the two following:

Δοριλυμάντους Δαναῶν μόχθους,
 Οὓς προπέπωκας εἰσω κλισίας.

It appears they were the words of some embassy to Achilles, entreating his assistance. See Bernhardt, W. S. p. 280.

⁴ An allusion to the Hippodrome, at the terminus of which were planted olives, to mark the limits of the course. See note on Lys. 316.

⁵ “Cf. Dobree’s *Advers.* i. p. 247.” *Mitchell*.

⁶ For the construction of ἄκρος, see note on Thesm. 1099.

⁷ “Zuerst aufthürmtest erhabene Phrasen.” *Droysen*.

⁸ “Und dem tragischen Spiel Pomp gabst und Kothurn.” *Droys*
 Aristophanes means to say, that he found tragedy a mass of absurdities, and elevated it to tragic dignity. Mr. Mitchell very aptly cites the testimony of Prof. Scholefield on this point, (*Præf.* in Æschyl.) “*Lateritiam invenit, marmoream reliquit.*”

⁹ See Krüger, Gr. Gr. § 65, 5, obs. 7.

¹⁰ Cf. Lys. 486, 487, and Bernhardt, W. S. 424.

noble characters have rendered¹ them most knavish, what will you say you are deserving² to suffer?

BAC. To be put to death; don't ask him.³

ÆSCH. Observe then what sort of men he originally received them from me, if noble and tall fellows,⁴ and not citizens that shirk all state burdens,⁵ nor loungers in the market, nor rogues, as they are now, nor villains; but breathing⁶ of spears, and lances, and white-crested helmets, and casques, and greaves, and seven-fold⁷ courage.

EUR. This mischief now is spreading.⁸ He will kill me with his repeated helmet-making.

BAC. And by having done what did you teach them to be so noble-minded? [*Æschylus is silent.*] Speak, Æschylus, and do not be churlishly haughty and angry.

ÆSCH. By having composed a drama full of martial spirit.

BAC. Of what kind?

ÆSCH. The "Seven against Thebes." Every man that saw it would long to be a warrior.⁹

BAC. Indeed this has been ill done of you; for you have made the Thebans¹⁰ more courageous for the war; and for this you must be beaten.¹¹

¹ "ἀπείδειξας = ἐποίησας, ἀπείφηνας, as often elsewhere. Cf. Plut. 127, 210." *Thiersch*. ² See Class. Mus. No. xxv. p. 230.

³ "Death, to be sure! Take that answer from me." *Frere*. Cf. Plut. 499. Aves, 492.

⁴ Comp. Vesp. 553.

~ Comp. Ach. 601.

⁶ As examples of this Æschylean construction, Mr. Mitchell refers to Agam. 366, 1280. Cho. 30. Eum. 835. Prom. V. 367.

⁷ Comp. Hom. Il. vii. 223. Bernhardt translates θυμὸς, *passionate ebullitions of rage*. So also vs. 676, *supra*, σοφαί, *philosophic arts*. Plato, Legg. ii. p. 665, D., φρονήσεις, *judgments*. *ibid.* xi. p. 922, A., ἀνδραί, *brave deeds*. Plato, Theæt. p. 172, C., φιλοσοφαί, *systems of philosophy*. Isocr. Areop. p. 147, παιδείαι, *stages in education*. Hom. Od. M. 341, θάνατοι, *kinds of death*. So also μανίαι, *cases of madness*; κάλλη, *beautiful forms*; βίαι, *means of living, modes of life*; ἐλήθειαι, *the true circumstances*. The plural denotes the various kinds of the thing mentioned. See Krüger, Gr. Gr. § 44, 3, obs. 2.

⁸ Comp. Nub. 906. Vesp. 1483.

⁹ For the construction, see Krüger, Gr. Gr. § 51, 9, oos. 2, and for ἀν' ἡράσθη, see note on Aves, 788.

¹⁰ i. e. "the Thebans of the comic poet's day, who at the commencement of the Peloponnesian War had united themselves with the Spartans, not the Thebans described in the drama of Æschylus." *Mitchell*. See Bernhardt, W. S. p. 335.

¹¹ Comp. note on Thesm. 1171.

ÆSCH. It was in your power to practise it; but you did not turn yourselves to this. Then I published the "*Persæ*" after this¹ and taught them to desire always to conquer their adversaries, having embellished a most noble achievement.

BAC. Of a truth I was delighted, when report was made about the defunct Darius, and the chorus immediately struck its hands together thus and exclaimed "*Alas!*"²

ÆSCH. This it behoves poets to practise. For observe how useful the³ noble poets have been from of old. Orpheus⁴ made known to us mystic rites, and to abstain⁵ from slaughter; Musæus, thorough cures⁶ of diseases, and oracles; Hesiod, the cultivation of the earth, the season for fruits, and tillage; and by what did the divine Homer obtain honour and glory, except this, that he taught what was useful, the marshalling of an army, brave deeds, and the equipment of heroes?⁷

BAC. And yet, nevertheless, he did not teach the most

¹ Comp. note on Plut. 504.

² There is no passage in the *Persæ*, as handed down to us, in which the word *lavōi* occurs; but so inconsiderable an expression, in fact, little better than a direction to the chorus, might easily have been altered or omitted. Aristophanes appears to allude to their praise of the deceased monarch.

³ See Krüger, Gr. Gr. § 47, 9.

⁴ From this poet, the orgies of Bacchus, said to have been brought from Egypt to Greece by him, were called Orphica.

⁵ Horace, A. P. 391,

"Silvestres homines
Cædibus ac victu fædo deterruit Orpheus."

For this use of *kai*, see Krüger, Gr. Gr. § 59, 2, obs. 3.

⁶ Spanheim observes that this is claimed by Prometheus in *Æschylus*. Musæus is supposed to have been son or scholar of Linus or Orpheus. Virgil assigns him a distinguished place in *Elysium*, *Æn.* vi. 677. The Scholiast mentions his tomb in Phalerum.

⁷ "Orpheus instructed mankind in religion,
Reclaimed them from bloodshed and barbarous rites;
Musæus delivered the doctrine of medicine,
And warnings prophetic for ages to come;
Next came old Hesiod, teaching us husbandry,
Ploughing and sowing, and rural affairs,
Rural economy, rural astronomy,
Homely morality, labour, and thrift.
Homer himself, our adorable Homer,
What was his title to praise and renown?
What but the worth of the lessons he taught us,
Discipline, arms, and equipment of war." *Frogs*.

stupid Pantacles.¹ At any rate, lately, when he was for leading the procession, he tied on his helmet first and was going to fasten his crest on it.²

ÆSCH. But in truth many other brave men, of whose number also was the hero Lamachus: from whom my mind³ copied and represented the many brave deeds of Patroclus⁴ and lion-hearted Teucers, that I might rouse the citizen to raise himself to these, whenever he should hear the trumpet. But, by Jupiter, I did not introduce harlot Phædras or Sthenobæas;⁵ nor does any one know any⁶ woman whom I ever represented in love.⁷

EUR. No, by Jove; for neither was there aught of Venus in you.

ÆSCH. Nor may there be; but over you and yours she presided very mightily;⁸ so that she even cast you down yourself.⁹

¹ "Pantacles, whom Eupolis also called 'The awkward,' probably committed that comical awkwardness at the Panathenaia. He is said to have been Hipparch; therefore a person of some consequence." *Droysen*.

² "Doch den Pantakles wenigstens hat er Nichts grosses gelehrt, den verschrobenen! Letzt, als führen er sollte den Festzug, Band fest er zuerst sich den Helm, Um sodann sich den Helmbusch drüber zu stecken." *Droysen*.

³ "Ὄθεν = ἀφ' οὗ, viz. 'Ομήρου." *Dindorf*. In Athenæus (viii. 348) Æschylus calls his dramas *τεμάχη μεγάλων δειπνων Ὀμήρου*.

⁴ For this use of the plural of proper names, see Krüger, *Gr. Gr.* § 44, 3, obs. 7. Bernhardt, *W. S.* p. 61. Longin. *Sublim.* xxiii. 3 and 4.

⁵ The wife of Prætus, king of Argos. Being unable to induce Bellerophon to listen to her, she accused him to her husband falsely, which occasioned his expedition against the Chimæra. Homer calls her Antæa. *Il.* vi. 152, &c. Comp. note on *Thesm.* 404, and for the second negative, see note on *Plut.* 551.

⁶ Philetærus (ap. Athen. xiii. p. 587, E.), *Θεολύτην δ' οὐκ οἶδεν οὐδαίς, ὅτε τὸ πρῶτον ἐγένετο*. See Krüger, *Gr. Gr.* § 51, 10, obs. 11.

⁷ Spanheim observes that Æschylus' recollection must have totally failed him, when the whole plot of the Agamemnon (by many considered the best of his compositions remaining) turns on the adulterous passion of Clytæmnestra.

⁸ Mitchell compares Eur. *Hippol.* 1, 445. Add *Iph. Aul.* 529, ed. Hartung, and Bernhardt, *W. S.* p. 334, and for πολλοῦ, cf. *Nub.* 915. *Equit.* 822. Bernhardt, *W. S.* p. 138.

⁹ This alludes to Cephisophon's intrigue (see the note on that name). Euripides was unfortunate in his matrimonial connexions

BAC. Yea, by Jupiter, this is assuredly the case; for you have been yourself afflicted with those things, which you composed upon other men's wives.

EUR. Why, what harm, you wretched fellow, do my Sthenobœas do to the city?

ÆSCH. Because you have moved women, well-born, and the wives of well-born men, to drink hemlock, shamed on account of your Bellerophons.

EUR. But is this story which¹ I composed about Phædra, an unreal one?

ÆSCH. No, by Jove, but a real² one. Yet it becomes a poet to hide wickedness, and not to bring it forward, or represent it; for he who directs them is teacher to the little children, but poets to those³ who are grown up. In truth, it greatly behoves us to speak what is useful.

EUR. If then you talk to us of Lycabettuses,⁴ and the heights of Mount Parnes,⁵ is this teaching what is useful, who ought to speak in the language of men?

having been twice married, and twice divorced; which, some think, accounts for the antipathy to women exhibited in his plays; to which, in justice, it must be added, his *Alcestis* forms an illustrious exception. Cf. note on Nub. 765. For the tmesis, cf. Nub. 792, 1440. Aves, 1070, 1506. Lys. 262. Plut. 65. Kon, Greg. Cor. p. 447. Blomf. Gloss. Agam. 569. Schäfer, Melet. Crit. p. 68. Bernhardt, W. S. p. 197. In Attic prose this usage is more doubtful. See, however, Schäfer, Demosth. vol. iv. p. 536.

¹ "But at least you'll allow that I never invented it, Phædra's affair was a matter of fact." *Frere*.

"*An vero historiam de Phædrâ composui aliter atque extabat?*" Brunck. Cf. Krüger, Gr. Gr. § 57, 3, obs. 7, and note on Thesm. 597.

² "A fact, with a vengeance! but horrible facts
Should be buried in silence, not bruited abroad,
Nor brought forth on the stage, nor emblazoned in poetry.
Children and boys have a teacher assigned them—
The bard is a master for manhood and youth,
Bound to instruct them in virtue and truth." *Frere*.

³ See Mus. Crit. ii. p. 120.

⁴ Lycabettus, a mountain of Attica, situated near the confines of Bœotia, anciently abounding in wolves, (whence it derived its name,) and afterwards fruitful in olives. For similar examples of "Accusativus de quo," see Mus. Crit. i. p. 532. Bast, Greg. Cor. p. 128.

⁵ Parnes, in Attica, must not be confounded with Parnassus in Phocis. For this use of the relative, see note on Plut. 1046.

ÆSCH. But, you wretch, it is necessary also to produce words which are equal¹ to the great thoughts and sentiments. And besides, it is natural that the demi-gods² have their words mightier *than ours*, for they also have their dresses grander than ours.³ When I had beneficially established this, you utterly spoiled it.

EUR. By doing what?

ÆSCH. First by dressing royal personages in rags,⁴ that they might appear to men to be piteous.

EUR. By doing what then have I injured in this?

ÆSCH. Therefore on account of this no one who is wealthy is willing to be trierarch,⁵ but wraps himself in rags⁶ and weeps, and declares he is poor.

BAC. Aye, by Ceres, with a tunic of fine wool underneath; and if he impose upon them by saying this, he emerges again in the fish-market.⁷

ÆSCH. Then, again, you taught them to practise loquacity and wordiness, which has emptied the palæstræ,⁸ and worn the buttocks of the youths who chatter, and induced the crew of the *Paralus*⁹ to contradict their commanders. And yet, at that time when I was living, they did not understand any thing else, but to call for barley cake and shout "Yo heave ho!"

BAC. Yes, by Apollo, did he, and to break wind too in the

¹ We find ὅμοιος also similarly construed: Pax, 527, ὅμοιον γυλίων στρατιωτικοῦ. See Bernhardt, W. S. p. 140.

² It will be observed that, in the *Prometheus*, Io is the only mortal character; and she is approximated to immortals by her singular fortunes and subsequent deification. In the *Eumenides*, Orestes and the Pythoness.

³ See note on Eccles. 701.

⁴ See the scene between Dicaeopolis and Euripides, in the *Acharnians*, vs. 405, foll. The allusion is to his characters of Ceneus and Telephus.

⁵ The triremes at Athens were built and equipped by the wealthier citizens, no particular number of men being nominated to this office; but their number being increased or diminished according to the value of their estates, and the exigences of the commonwealth.

⁶ See Bernhardt, W. S. p. 209.

⁷ The Circus, a part of the Athenian agora, was principally occupied by these, where the wealthy and luxurious constantly resorted; fish, and particularly the Copaic eel, being considered among their chief delicacies. See the *Acharnians*, vs. 880. For ἰχθῦς, see note on Lys. 557.

⁸ Comp. Nub. 1054.

⁹ See Thuc. viii. 73, 74, 80.

face of the rowers on the lowest bench,¹ and to befoul his mess-mate, and when on shore,² to rob people: but now to contradict, and no longer to row, and to sail this way, and, again, that way.

ÆSCH. Of what evils is he not the cause? Has he not represented pimps, and women³ bringing forth in the temples, and having connexion with their brothers, and saying, "to live is not to live?" And then, in consequence of this,⁴ our city has been filled full of under-clerks, and of buffoonish charlatans, who are always deceiving the people. But no one is able any longer⁵ now to carry a torch⁶ through want of exercise.

¹ Mention is made here of the *θαλάμακες*, the lowest tier of rowers in a trireme, the middle being called *zeugitæ*, and the uppermost *thranitæ*. It is rather remarkable that Athenæus (vol. i. 17) accuses Æschylus of introducing on the stage some drunken Greeks playing pranks far beneath the dignity of tragedy, and not unlike these.

² "On this transition from a plural number to a singular, see Reisig's Conject. p. 151, seq., and Elmsley ad Eur. Med. 552." Mitchell. Add Eccles. 297, 508, 618, 672. Vesp. 554. Thesm. 798. Plut. 256. Nub. 975, 989. Pax, 640, 833. Equit. 1275. Krüger, Gr. Gr. § 61, 4, obs. 1. Stallbaum on Plato, Rep. p. 389, D.

³ The second of these charges is, according to the Scholiast, an allusion to his Auge; the third to Canace. For a passage somewhat similar to the *ζῆν ἐν ζῆν*, see the Hippolytus, 191. The Scholiast quotes a passage from the Phrixus to the same purport. Compare also Plato, Gorgias, p. 492, E., and vs. 1477, *infra*.

⁴ See note on Thesm. 87.

⁵ *ἐν παντί* belong of course to *οἷός τί ἐστι*, and not to *ἀγυμνασίας*. Adverbs require the article to admit of being used as attributive adjectives.

⁶ The Panathenaia were divided into Greater and Lesser, the former being celebrated on the twenty-second of the month Hecatombeon, once in five years; the latter was observed every year, on the twentieth of Thargelion. In this last there were three games, managed by ten presidents elected out of all the tribes of Athens, who continued in office four years. On the first day at even there was a race with torches, wherein first footmen, and afterwards horsemen, contended: the same custom was likewise observed in the greater festival. The second contention was *ἐνανδρίας ἀγών*: i. e. a gymnical exercise, so called because the combatants therein gave a proof of their strength or manhood. The place of these games was near the river, and called Panathenaïcum. The last was a musical contention, first instituted by Pericles. In the songs used at this time, they rehearsed the generous undertakings of Harmodius and Aristogiton. Meursius observes that the race began from the pe-

BAC. No, by Jove, certainly not; so that I was quite spent with laughing at the Panathenaia, when a fellow, slow, pale, and fat, was running with his head down,¹ being left behind, and acting strangely.² And then the people of the Ceramicus at the gates fall to beating his belly, sides, flanks, and buttocks; and he, being beaten with the flat of the hand,³ fizzled a little and blew out the torch and ran away.

CHO. Mighty is the affair, great is the strife, and mighty comes the war.⁴ Therefore *it will be* a difficult task to decide, when the one strains⁵ powerfully, and the other is able to rally and resist actively. But do not encamp in the same place⁶ *always*; for there are many other approaches of capacious arguments. Whatever therefore you have to dispute withal, state it, attack, rip up both what is old and what is new; and make a bold attempt to say something subtle and clever. But if you fear this, lest⁷ ignorance be in the spectators, so as not to understand the subtleties, while you two speak; do not dread this; since this is no⁸ longer so. For they have been soldiers, and each of them with a book⁹ learns

destal of a statue of Prometheus, that the competitors were three in number, and the prize was his who could carry his torch first to the goal without extinguishing it. From the practice⁹ here mentioned by Aristophanes, "Plagæ Ceramicæ" came into use as a proverb, to signify blows struck with the open hand, and in jest. Cf. *vs.* 131, *supra*.

¹ *Lys.* 1002, ἀν γὰρ τὰν πόλιν ἄπερ λυχοφοροῦντες ἐπικεύφαμες.

² "Und macht da Grimassen wie toll!" *Droysen*. According to Thiersch = δεινὰ πᾶσχων.

³ See *Plutus Prior*, *Fragm.* i.

⁴ "Hitziger Kampf ist aufgeregt." *Droysen*.

⁵ See similar examples in Liddell, *voc.* τείνω, iii.

⁶ "Auf und bleibt bei Einem Gang nicht;

Mancher Angriffspunkt noch heut sich für des Disputes Zwiegefecht." *Droysen*.

"Quum multi alii etiam editus (opportunitates) callide excogitatorum argumentorum, argutiarum, pateant, quum variis et rationibus aggressi ce possint." *Dindorf*. Cf. note on *Thesm.* 351.

⁷ See *Krüger*, *Gr. Gr.* § 51, 7, obs. 4, and notes on *Nub.* 360. *Thesm.* 520.

* "That defect has been removed;
They're prodigiously improved,
Disciplined, alert, and smart
Drilled, and exercised in a

Frogs.

• *Philosophical* books are meant.

the rules of art: and besides, their intellects¹ are first rate; and now also they have been sharpened besides. Then don't fear, but go through all, as far as the spectators are concerned, since they are clever.

EUR. Well now, I will² turn to your prologues themselves, so that I shall first of all scrutinize the first part of the tragedy of the clever man himself; for he was obscure in the enunciation of his plots.

BAC. And which of his will you examine?

EUR. Very many. But first recite me that from the *Oresteia*.³

BAC. Come now, be silent, every man! Recite, *Æschylus*!

ÆSCH. "Terrestrial⁴ Mercury, who watchest over thy paternal powers, be thou my preserver and ally, who supplicate thee. For I have come to this land and am returning."

BAC. (to *Euripides*). Are you able to censure any part of these?

EUR. More than a dozen.

BAC. Why, they are but three lines altogether.

EUR. But each of them has twenty blunders. [*Æschylus exhibits signs of great impatience, and a desire to interrupt Euripides.*]

BAC. *Æschylus*, I recommend you to be silent; otherwise, you will appear obnoxious to more, in addition to your three iambs.

¹ "Cf. Herod. i. 69. Demosth. Ep. iii. 1047, 11, seq." *Mitchell*. See Schlegel, *Dram. Lit.* p. 158.

² "So werd' Ich also gleich an deine Prologe gehn,
Um dergestalt den ersten Theil der Eragodie
Zuerst ihm zu kritisiren, diesem grossen Geist!
Verworren ist er, wenn er den Thatbestand bespricht."

Droysen.

³ The *Oresteia*, according to the Scholiast, was a tetralogy, comprising the *Agamemnon*, *Choephoræ*, (of which this is the opening,) *Eumenides*, and *Proteus Satyricus*. See Franz's "*Oresteia*," Introduction, p. xvi. and *Mus. Crit.* ii. p. 77.

⁴ Terrestrial Mercury with supreme espial
Inspector of that old paternal realm,
Aid and assist me now, your suppliant,
Revisiting and returning to my country." *Frere.*

These three lines form the commencement of the *Choephoræ*, the second piece of the *Oresteia*. "In this tragedy Orestes is represented as having secretly returned to Argos, standing at the tomb

ÆSCH. Shall I be silent for this fellow?¹

BAC. Yes; if you will take my advice.

EUR. For he has blundered prodigiously² at the very outset.

ÆSCH. (to Bacchus). Do you see that you are talking foolishly?

BAC. Well, I am little concerned.

ÆSCH. How say you that I blunder?

EUR. Recite it again from the beginning.

ÆSCH. "Terrestrial Mercury, who watchest over thy paternal powers."

EUR. Does not Orestes then say this over the tomb of his deceased father?

ÆSCH. I do not deny it.³

EUR. Did he then say that Mercury⁴ watched over this, when his father perished violently by the hand of a woman, through secret stratagems?

ÆSCH. It certainly was not that one; but he addressed Mercury, the helper,⁵ as "Terrestrial," and made it plain by saying that he has obtained this prerogative from his father.

EUR. You have made a still greater blunder than I wanted; for if he have obtained the Terrestrial prerogative from his father—

BAC. He would thus be a tomb-robber by his father's side.

ÆSCH. Bacchus, you drink wine not redolent of flowers.⁶

of his father, and invoking Mercury, (not the vulgar patron of thieves, pedlars, and spies,) but that more awful deity, the terrestrial Hermes, the guardian of the dead, and inspector-general of the infernal regions, the care of which had been delegated to him by the paternal authority of Jupiter." *Frere*.

¹ *Lys.* 530, σοί γ', ὃ κατάρτε, σιωπῶ γω; *Livy*, iii. 41, "Negant se privato reticere." *Plutarch*, *Erot.* p. 760, A., μόνῃ Μαικήνῃ καθ' ἑσθλόν. *Lucilius*, *Fragm. Incert. Sat.* lxxxix., "Non omnibus dormio." See *Bernhardy*, *W. S.* p. 85. *Dawes*, *M. C.* p. 126.

² See on vs. 781.

³ Cf. *Eur. Hec.* 302.

⁴ "So meint er denn, dass Hermes, als der Vater fiel

Gewalt erleidend durch des eignen Weibes Hand

In geheimer Arglist, treu dabei geholfen hat?" *Droysen*.

Euripides means to insinuate, that the Hermes invoked at the tomb of Agamemnon must have been Hermes δόλιος, the patron of deceit and stratagem, and not Hermes χθόνιος.

⁵ By this name he is called in *Homer*, *Il.* xx. 73; xxiv. 360; in the latter of which the Scholiast gives as its meaning μεγαλωφίλης.

⁶ *Comp. Plut.* 805.

BAC. Recite him another *line*, and do you [to Euripides] look out for the fault.¹

ÆSCH. "Be thou my preserver and ally, who supplicate thee. For I have come to this land and am returning."

EUR. The sapient Æschylus has told us the same thing twice.²

BAC. How twice?

EUR. (to Bacchus). Observe the expression; I will point it out to you: "For I have come to *this* land," says he, "and am returning." But "I have come," is the same³ with "I am returning."

BAC. Yes, by Jove, just as if one were to say to one's neighbour, "Lend⁴ me a kneading-trough. or, if you will,⁵ a trough to knead in."

ÆSCH. (to Bacchus). This is certainly not the same, you chattering fellow; but it is⁶ a most excellent verse.

BAC. How, pray? tell⁷ me how you make that out.

ÆSCH. "To have come" to a land⁸ is in any one's power who has his part in a country, for he has come to it without any calamity⁹ besides; but a man in exile "comes and returns from exile."¹⁰

¹ Comp. vs. 1171, *infra*.

² Spanheim here observes that Eubulus the comedian derides Chæremon on the same point, for making use of the terms "water," and "the body of a river," in the same line, to express a single stream. See *Aul. Gell. Noct. Att. xiii. 24.*

³ "Heimkehren aber ist mit Kommen einerlei." *Droysen.*

⁴ Comp. *Thesm. 219, 250.* ⁵ See *Bekker's Anecd. i. p. 358, 9.*

⁶ Comp. *Plut. 371; Nub. 522, 829; Pax, 334; Krüger, § 56, 3, obs. 3.*

⁷ "Lass mich hören, wie du das sagen kannst." *Droysen.*

⁸ "καθ' ὅτι appears to be said as καθ' ὅτινα τρόπον." *Thierich.*

⁹ "Es kommt ins Land, wer seiner Heimath nicht entbehrt, Wer ohne weitren Zwang des Schicksals ging und kommt; Doch wer verbannt war, kommt und kehret heim ins Land."

Droysen.

¹⁰ For this use of ἄλλος, see *Krüger, Gr. Gr. § 50, 4, obs. 11.* It is commonly, but very erroneously, said to be *pleonastic* in such formulæ. "In these cases ἄλλος and ἔτερος may often be translated by 'besides,' 'moreover.'" *Krüger. Cf. vs. 515, supra.*

¹¹ Demosthenes (*Ag. Aristocr. vol. i. p. 636*) has these words,—"For it is evidently impossible for a man to return (καταβῆναι) to a country whence he has not previously been banished." See the *Eumenides, vs. 459; Soph. Antig. vs. 260; Person add. ed Eur. Med. 1011.* The preposition has precisely the same force in *κατάγω.*

BAC. Good, by Apollo! What say you, Euripides?

EUR. I deny that Orestes "returned" home; for he came secretly, without having prevailed upon the rulers.¹

BAC. Good,² by Mercury! but I do not understand what you mean.

EUR. Therefore repeat another.

BAC. Come, Æschylus, be quick and repeat it; and do you [*to Euripides*] look to what is faulty.

ÆSCH. "Upon this mound of his tomb I call upon my father to hearken to me and hear."

EUR. There again³ he utters another *tautology*, "to hearken and hear;" which⁴ is most evidently the same thing.

BAC. Why, he was calling to dead people,⁵ you wretch, whom we can't reach even by calling thrice.⁶

ÆSCH. But how did you compose your prologues?

EUR. I will show you; and if any where I say the same thing twice,⁷ or you see any expletive in it foreign to the subject, spit upon me.

¹ i.e. Ægisthus and Clytæmnestra. Euripides would have made a shining figure (at least, as he appears here) among the tragedians of Tom Thumb's day. See the preface to that valuable drama.

² "That's well remarked; but I don't comprehend it." *Frere*.

³ "Wieder sagt er da einmal

Vernehmen, hören, was doch durchaus dasselbe ist." *Droysen*.
Comp. Nub. 670.

⁴ The participle (ὄν) agrees in number with the predicate (ταυ-
τόν), in preference to the subject. See note on Nub. 1182.

⁵ "Why, don't you see, you ruffian!

It's a dead man he's calling to.—Three times

We call to 'em, but they can't be made to hear." *Frere*.
See note on Lys. 556.

⁶ This alludes to a well-known custom. Hom. Od. ix. 65,

Πρίν τινα τῶν δειλῶν ἐτάρων τρίς ἑκαστον αὔσαι.

So also Virgil, *Æn.* vi. 505,

"Et magna manes ter voce vocavi."

In like manner Hercules, in Theocritus xxiii. 43, calls Hylas thrice. This was practised only in the case of those who died in a foreign land, and whose souls were supposed to be recalled thereby to their native country. For the construction, see note on Nub. 689.

⁷ "I'll show ye; and if you'll point out a tautology,

Or a single word clapt in to botch a verse—"

That's all!—I'll give you leave to spit upon me." *Frere*.

Commentators have produced two passages in Euripides; in which, they assert, useless repetitions are introduced. The first is in the

BAC. (to *Euripides*). Come now, recite; for¹ I must listen to the correctness of the verses of your prologues.

EUR. "Œdipus² was at first a fortunate man,"—

ÆSCH. No, by Jove, certainly not;³ but unfortunate by nature, inasmuch as⁴ Apollo, before he was begotten, before even he was born, said he should kill his father. How was he "at first a fortunate man?"

EUR. "And then, on the other hand, became the most wretched of mortals."

ÆSCH. No, by Jove, certainly not; nay, rather, he did not cease to be:⁵ assuredly not; when they exposed him as soon as he was born, in the winter, in an earthen vessel,⁶ that he might not be brought up and become his father's murderer; and then he went to Polybus swollen in his feet;⁷ and then, being himself a young man, married an old woman, and in addition to this, his own mother; and then he blinded himself.

BAC. Then he had been fortunate,⁸ if he had also been general along with Erasinides.⁹

Phœnissæ, 1380, where, speaking of Eteocles and Polynices, he says, *δισσὼ στρατηγῶ καὶ διπλῶ στρατηλάται*; the other in the *Orestes*, vs. 340,—*μὴ κτυπεῖτε, μὴδ' ἔστω κύριος*. It is but justice, however, to Euripides to observe, that his best editors expunge the former of these lines as spurious.

¹ οὐ γὰρ ἀλλὰ = καὶ γάρ. See note on Nub. 232. For *μοῦσιν*, see note on Eccles. 410.

² The opening of Euripides' *Antigone*, a play now lost.

³ It is a curious fact, that while Æschylus (S. C. Theb. vs. 774) and Sophocles (Œd. Tyr. 1189) both assert the happiness of Œdipus before his fall, Euripides himself (*Phœn.* 1611) contradicts the assertion he has here made, by causing his hero to exclaim, "O fate, how, from the beginning, hast thou engendered me to misery!"

⁴ See note on vs. 740, *supra*.

⁵ "Non desit esse infortunatus." *Dindorf*. For the negatives, see note on Plut. 551.

⁶ See Thesm. 505, where an old woman is mentioned as carrying a supposititious child in one of these vessels.

⁷ For the construction, see note on Plut. 734.

⁸ For this construction, see Krüger, Gr. Gr. § 54, 10, obs. 1. *ἀν* is thrown out in this way, when the speaker would represent the consequence as *infallible*.

⁹ Erasinides was one of the unfortunate commanders condemned to death after the battle of Arginusæ. Xen. Hell. i. 74.

"To complete his happiness

He ought to have served at sea with Erasinides." *Fraser*.

EUR. You talk foolishly: I compose my prologues excellently.

ÆSCH. Well now, by Jove, I will not carp at each sentence of yours word by word;¹ but, with God's help,² I will demolish your prologues with a little oil-flask.³

EUR. You *demolish* my prologues with a little oil-flask?

ÆSCH. With one only. For you compose them in such a way that every thing fits your iambs, a little sheep-skin, a little oil-flask, a little bag. I will show you directly.

EUR. "You will show me," quoth'a!

ÆSCH. Yes.

BAC. (to Euripides). You ought now to recite.

EUR. "Ægyptus,⁴ as the very widely circulated report has been spread, with fifty sons, by ship,⁵ having landed⁶ at Argos"—

ÆSCH. Lost a little oil-flask.

EUR. What is this "little oil-flask?" A plague upon it!

BAC. Recite him another prologue, so that he⁷ may investigate again.

EUR. "Bacchus,⁸ who, clothed with thyrsi⁹ and skins of fawns, amid torches, bounds over Parnassus¹⁰ in the choral dance"—

¹ Cf. vs. 802, 1407, and Bernhardt, W. S. p. 240.

² See Krüger, Gr. Gr. § 68, 13, obs. 2.

³ "Æschylus attacks Euripides for the monotony of his metre, and the continued recurrence of a pause on the fifth syllable, which he ridicules by a burlesque addition subjoined to all the verses in which this cadence is detected. The point and humour of this supplementary phrase is not explained to us by the ancient Scholiasts, nor has the industry of modern commentators enabled them to detect it. Euripides repeats the first lines of several of his tragedies, but falls perpetually upon the same pause, and is met at every turn by the same absurd supplement." *Frere*. See Mus. Crit. ii. p. 122.

⁴ From the prologue to the *Archelaus* of Euripides. The story of Ægyptus and Danaus, with their fifty sons and daughters, is well known, as the arrival at Argos forms the subject of the *Suppliants* of Æschylus.

⁵ Cf. Soph. Phil. 220.

⁶ Cf. Eur. Helen. 1206, 1222. Cycl. 223, 349. Soph. Phil. 244, 270.

⁷ "Dass er ihn eben so versucht." *Droysen*.

⁸ The opening of the *Hypsipyle*. Catull. Epithal. Thet. 391,

"Sæpè vagus Liber Parnassi vertice summo."

⁹ Eur. Bacch. 176, *θύρσους ἀνάπτειν καὶ νεβρῶν ὄρεας ἔχειν*.

¹⁰ "Of this celebrated two-forked hill, it was observed that the

ÆSCH. Lost a little oil-flask.

BAC. Ah me! we have been smitten again¹ by the oil-flask!

EUR. But it shall be no trouble to us; for to this prologue he will not be able to attach an oil-flask. "There² is not a man who is fortunate in all respects; for either, being noble, he has not subsistence, or being low-born"—

ÆSCH. Lost a little oil-flask.

BAC. Euripides—

EUR. What's the matter?

BAC. I propose that you lower³ your sails, for this little oil-flask will blow⁴ strongly.

EUR. By Ceres, I would not even give it a thought: for now shall this be struck from him.

BAC. Come now, recite another, and keep clear of the oil-flask.

EUR. "Cadmus⁵ once, having left the Sidonian city, the son of Agenor"—

ÆSCH. Lost a little oil-flask.

BAC. My good fellow,⁶ buy the oil-flask of him, that he may not destroy our prologues.⁷

one fork belonged to Apollo and the Muses, the other to the god of wine. When and how each came into possession of his fork, is explained by the Pythian priestess, who opens the *Eumenides* of Æschylus. See *Eum.* 24, seq." *Mitchell*.

¹ According to Mitchell, in mimicry of Agam. 1314.

² The prologue to the *Stichenobæa*. The Scholiast has subjoined the half line omitted:

πλουσίαν ἀροῖ πλάκα.

³ See note on Thesm. 428.

⁴ See Krüger, *Gr. Gr.* § 31, 3, obs. 11.

⁵ From the second *Phrixus* of Euripides, of which Lucian, in *Macrob.*, (vol. iii. p. 226, Reisk.,) Plutarch, in his *Life of Isocrates*, (vol. ix. p. 331,) and Hesychius, on the expression *Γλαυκίῳ Σιδωνίῳ*, make mention. The Scholiast subjoins the omitted half line,—*ἵκει ἰς Θήβας πίδακον*. There is a passage very nearly resembling it in the *Bacch.* vs. 170,

Κάδμον ἱκκαλεῖ δόμων,
'Αγήγορος παῖδ', ὃς πόλιν Σιδωνίαν
Λιπών.

⁶ See note on vs. 835, *supra*, and cf. *Aves*, 1638.

⁷ Strattis, (ap. Schol. ad Eur. *Orest.* 269,) *Εὐριπίδου δὲ δράμα δεινιώτατον δικάσαι*. Bernhardt (W. S. p. 147) construes *ἡμῶν* after *δικαίαις*, and compares *Æquit.* 1149, *ἀπ' ἂν ἐκλάβωσί μεν*. *Nub.*

EUR. What? Shall I buy¹ of him?

BAC. Yes, if you will take my advice.

EUR. Certainly not; for I shall be able to recite many prologues, where he will not be able to attach an oil-flask. "Pelops,² son of Tantalus, having gone to Pisa with swift steeds"—

ÆSCH. Lost a little oil-flask.

BAC. You see,³ he has again attached his oil-flask. Come, my good fellow,⁴ [*to Æschylus*,] still even now sell him it by all means; for you will get a very gentlemanly⁵ one for an obol.

EUR. No, by Jupiter, not yet at least; for I have many still. "Ceneus⁶ once from the earth"—

ÆSCH. Lost a little oil-flask.

EUR. Let me first say the whole⁷ of the verse. "Ceneus once having got an abundant crop from the earth, while offering the first-fruits"—

ÆSCH. Lost a little oil-flask.

BAC. In the middle of his sacrifice? Why, who stole it?

EUR. Let him alone, my good sir; for let him speak to this. "Jove,⁸ as has been said by Truth"—

982, ἀρπάζειν τῶν πρὸς βυτίων. Æschin. c. Timarch. p. 15, ἐκλεπτον τῆς πόλεως. Ibid. p. 25, ὑφείλετο τῶν δικαστῶν. Arist. Pax, 1118, ἀπαύσομαι σφῶν αὐτά. Soph. Rex, 1522, μηδαμῶς ταύτας γ' ἔλγ' μου. Ibid. 580, πάντ' ἐμοῦ κορίζεται. Colon. 541, πόλιος ἐξελεῖσθαι. To me most of these appear to be *Possessive Genitives*.

¹ Acharn. 812, πόσον πρίωμαι σοι τὰ χοιρίδια; Ibid. 815, ὠνήτομαι σοι. Comp. Pax, 1261, and Bernhardt, W. S. p. 77.

² From the prologue to the *Iphigenia in Tauris*. Pisa was the capital of Ceneus, and the scene of his unfortunate contest in the chariot-race with Pelops. After many contests between it and Elis for the presidency at the Olympic games, it was destroyed by the Eleans.

³ Mitchell compares Eur. Bacch. 379. Hippol. 313.

⁴ "Auf, Freund, auch jetzt noch schaff' ihm eine geschwind; du kaufst

Von den 'Fein-und Guten' eine für einen Obolos." *Droysen*.

⁵ "The καλοκάγαθοι are the "Good Society" of Athens, the friends of Socrates, the educated classes, attached in their political views to the Spartan form of constitution, and averse to the democracy dominant at Athens,—the aristocrats, who would gladly have back the 'good old times.'" *Droysen*. For the Genitive of Price, see Krüger, Gr. Gr. § 47, 17.

⁶ From the prologue to the *Melager*. The other hemistich was οὐκ ἔθυσεν Ἀργεμίδι.

⁷ See Krüger, Gr. Gr. § 50, 11 obs. 7.

⁸ The *Meianippe Sapiens* begins thus, to which Brunck has added,

BAC. He will destroy you; for he will say, "Lost a little oil-flask." For this little oil-flask sticks to your prologues, like warts to the eyes. Come, by the gods, turn¹ to his melodies!

EUR. Well now, I am² able to 'prove him to be a bad composer of melodies, and to be always introducing the same.

CHO. What ever will be the event? For I am considering what ever censure he will bring against a man, who has composed by far the most and best melodies in comparison with³ those still living at the present day. For I wonder how he will ever censure this inspired⁴ chief; and I fear for him.

EUR. Aye, very wondrous⁵ melodies: it will soon⁶ show itself. For I will contract all his melodies into one.

BAC. Well now, I'll take some of the counters and count them.⁷ [*A symphony is played on the flute.*]

EUR. "O Phthian Achilles,⁸ why ever, when you hear the

*Ἑλλήν' ἔπικτε. It would have been as well for Euripides, when he jokes Æschylus for his Scamanders, to have recollected his own fondness for genealogy, so amply shown in the *Iphigenia in Tauris*.

¹ "There! that's enough—now come to his music, can't ye?"

Frere.

² "Wahrhaftig, darthun kann Ich, dass er im Chorgesang Vollkommen schwach ist und sich immer wiederholt." *Droysen.*

³ Thucyd. v. 63, στρατόπεδον κάλλιστον τῶν μέχρι τοῦδε. Cf. ib. i. 1; vi. 31. Krüger, Gr. Gr. § 47, 28, obs. 10. Buttmann, Soph. Phil 1171. Krüger, Dion. p. 83, and on Thuc. i. 1.

⁴ Orph. Hym. 30, Διόνυσον, βακχεῖον ἀνακτα.

⁵ "Mighty fine music, truly! I'll give ye a sample; Its every inch cut out to the same pattern." *Frere.*

Euripides alludes to the frequent recurrence of the *dactylic* metre in Æschylus' tragedies.

⁶ See note on Lys. 375.

⁷ "The entertainment which follows, consists of a musical burlesque, in which each of the rival candidates is represented as exhibiting a caricature of the style of his opponent. This caricature seems to have consisted of a series of musical phrases, selected from their works; but, as the *music* was the only object, while the words served only to indicate the music which was attached to them; the words, which now remain alone, (the music having shared the common fate of all the other music of the ancients,) present little more than a jumble of sentences, incapable of being connected by any continuous meaning." *Frere.* Euripides exemplifies this by producing passages marked by a recurrence of the same musical cadence. For the construction, see note on Pax, 960, and Bernhardt, W. S. p. 146.

⁸ The first two lines of this medley are from the address of the

murderous toil,¹ alas! do you not come to their assistance? We who inhabit² the marsh, honour Mercury our ancestral progenitor. Alas! the toil—do you not come to their assistance?"³

BAC. There are two "toils" for you, Æschylus.

EUR. "O most glorious of the Achaians, wide-ruling son of Atreus,⁴ learn from me. Alas! the toil—do you not come to their assistance?"

BAC. This is the third "toil" for you, Æschylus.

EUR. "Speak words of good⁵ omen: the chief priestesses⁶ are near, to open the temple of Diana. Alas! the toil—do you not come to their assistance? I am authorized⁷ to declare the propitious road-omen of the heroes. Alas! the toil—do you not come to their assistance?"

BAC. O King Jove,⁸ what a vast quantity of "toils!" Therefore I wish *to go*⁹ to the bath; for I have a swelling in my kidneys from the "toils."

EUR. Nay, not before you have heard another set¹⁰ of songs made up from his citharædic nomes.¹¹

deputation to Achilles, in the *Myrmidons* of Æschylus; the third, from his *Psychagogi*.

¹ In Dindorf's earlier editions this is improperly arranged.

² Comp. Thesm. 830. Krüger, Gr. Gr. § 50, 8, obs. 3, and § 45, 2, obs. 6.

³ This verse consists of words torn from their construction, and consequently incapable of any just translation. It is quoted merely as a specimen of rhythm.

⁴ Timachidas says this is from the *Telephus*, Asclepiades, from the *Iphigenia*.

⁵ "From what drama of Æschylus this verse is taken, the commentators are uncertain." Mitchell.

⁶ The Scholiast says, οἱ διανέμουντες τὰ τῆς πόλεως, ἢ οἰκοῦντες ἐν τῇ πόλει. Brunck asserts that they were guardians of the Melissæ, or priestesses of Diana. Cf. Liddell's Lex. in voc.

⁷ From the *Agamemnon*, vs. 104.

"Eug zu verkündigen hab' Ich der Helden gesegnete Abfahrt."
Droysen.

The remark made on vs. 1267, applies here also.

⁸ Nub. 1, τὸ χρῆμα τῶν νυκτῶν ὅσον ἀπέραντον. *Babylonians*, Fragg. xv., τὸ χρῆμα τῆς νεολαίας ὡς καλόν. See Bernhardt, W. S. p. 427.

⁹ See Hermann, Append. Vig. p. 700. Krüger, Gr. Gr. § 62, 3, obs. 2. Bernhardt, W. S. p. 349.

¹⁰ See Liddell's Lex. voc. στάσιμος. Mus. Crit. ii. p. 484. Aristot. Rhet. 24, and Harper's Powers of the Greek Tenses, p. 132.

¹¹ Plutarch (De Mus. sc. vol. x. p. 652, Reisk.) assigns the inven-

BAC. Come now, repeat it, and don't add a "toil" to it.
[*An accompaniment played on the cithara.*]

EUR. "How¹ the impetuous bird sends the two-throned sovereignty of the Achæians, youth of Greece,—phlattrothratto-phlattrothrat,—the Sphinx, the bitch, the president of mischances,—phlattrothratto-phlattrothrat,—with spear and avenging hand,—phlattrothratto-phlattrothrat,—having permitted them to meet with the eager dogs that roam the air,—phlattrothratto-phlattrothrat,—and the party hanging upon Ajax,—phlattrothratto-phlattrothrat."

BAC. What is this "phlattrothrat?" is it from Marathon or whence did² you gather together the songs of the water-drawer?³

ÆSCH. Yet certainly I transferred them from a good *place* to a good *place*, that I might not be seen cropping the same sacred meadow of the Muses with Phrynichus.⁴ But this fellow borrows from all the prostitutes,⁵ from the scolia of Melitus,⁶ from the Carian⁷ flute-music, from dirges, from

tion of this νόμος to Terpander, and places among measures of this kind the "Orchian." Timachides, according to the Scholiast, notices the use of these μέλη by Æschylus.

¹ This medley is compounded partly of verses from the Agamemnon, and partly from other plays. As the original is throughout what Carlyle would call "a heap of clotted nonsense," the reader must not expect much better from the translation. Vs. 1235 is from the Agamemnon, vs. 1287 from the Sphinx, vs. 1289 from the Agamemnon, vs. 1291 from an unknown play, vs. 1294 from the Thracian Women. The lines are quoted merely for the sake of the music which should accompany them, without any regard for the meaning of the words or their grammatical coherence.

² See note on Nub. 893.

³ The ropes alluded to, were used chiefly to suspend buckets in wells, and hence these strains were sung by slaves, when employed in winding up the well-rope for water. See Liddell's Lex. in voc. ἰμαῖος, and Athen. xiv. p. 618, C.

⁴ See Aves, vs. 749, where Phrynichus is compared to a bee.

⁵ On the quantity of this word, see Dobree, Advers. ii. 175 Dawes, M. C. p. 213.

⁶ The same dithyrambic poet who subsequently became the accuser of Socrates. See note on Lys. 1237.

⁷ Some commentators interpret this, "barbaric strains," on the authority of Homer, Il. xv. 867; others as "servile," from the number of Carian slaves at that time in Greece. Cicero, Orat. c. 8, "Itaque Caria, Phrygia, et Mysia, quod minimè politæ minimeque elegantes sunt, adsciverunt aptum suis auribus opimum quoddam et tanquam adpatæ dictionis genus."

dance-tunes. It shall soon be made manifest. Let some one bring me the lyre. And yet, what occasion for a lyre against him? Where is she that rattles¹ with the castanets? Come hither, Muse of Euripides, to whose accompaniment these songs² are adapted for singing. [*Enter a woman with the castanets, most ludicrously habited as the Muse of Euripides.*]

BAC. This Muse was never accustomed to act the Lesbian; no.³

ÆSCH.⁴ (*with an accompaniment of the castanets*). "Ye halcyons that twitter beside⁵ the ever-flowing waves of the sea, moistening your bodies with the humid drops of your wings, being besprinkled; and ye spiders, that, dwelling under the roof in corners, wh-wh-wh-wh-whirl⁶ with your fingers the threads stretched on the web-beam, the cares of the tuncful⁷ shuttle, where⁸ the dolphin fond of the flute was leaping around the dark-beaked prows—oracles and stadia. The exhilaration⁹ of the shoot of the vine, the toil-assuaging¹⁰

¹ Athen. xiv. 636, D., Δίδυμος δὲ φησιν, εἰωθῆναι τινὰς ἀντὶ τῆς λύρας κογχύλια καὶ ὀστρακα συγκρούοντας, ἐνρυθμον ἦχον τινὰ ἀποτελεῖν τοῖς ὀρχουμένοις.

² For the construction, see note on Plut. 489, and Krüger, Gr Gr. § 55, 3, obs. 7.

³ See note on Plut. 551.

⁴ "Æschylus here brings forward a fricassee of Euripidean phrases and rhythms. In order to thoroughly understand their striking characteristics, we must be more deeply initiated into the versification and music of the Greeks than we are. Nevertheless, the general caricature is intelligible enough." *Droysen*.

⁵ According to Eichstadt and Bockh, taken from Euripides' first edition of the *Iphigenia in Aulis*. Cf. also Iph. Taur. vs. 1096, and Hartung's note on Eur. Iph. A. 1477.

⁶ "Perhaps Euripides had so changed the old measures, that whereas formerly every syllable had a separate sound given it by the musician, he allowed a single syllable to be inflected through various tones." *Thiersch*. This, however, cannot have been peculiar to Euripides alone. See Feussner, "De metrorum et melorum discrimine," p. 5, foll. Eur. Orest. 1429, λίνον ἤλακάτα δακτύλοις ἔλισσε. Cf. vs. 1348, *infra*.

⁷ "For these κεκρίδες, it seems, were a very vocal sort of things, nothing like the shuttles of 'these degenerate days.' Every one recollects the 'arguto pectine' of Virgil." *Twining* on Arist. Poet. note 127. A quotation from the *Meleager* of Euripides, Frag. xviii.

⁸ From the *Electra* of Euripides, vs. 438.

⁹ Imitated from the following fragment of the *Hypsipyle*, οἰνάνθη φέρει τὸν ἱερὸν βότρυ.

¹⁰ Eur. Bacch. 771, τὴν πανσίλυνπον ἄμπλον.

tendril of the grape. Throw your arms¹ around me, my child." [*To Bacchus.*] Do you see this foot?²

BAC. I see it.

ÆSCH. What then? do you see this?

BAC. I see it.

ÆSCH. (*to Euripides*). Yet, however, though you compose such stuff, do you dare to censure my melodies, who compose melodies after the twelve modes of Cyrene? These are your melodies. But I wish further to go through the manner of your monodies. "Oh³ dark-shining dusk of Night, what unfortunate dream do you send to me from the unseen world, a minister of hell, having a soulless soul, child⁴ of black Night, a horrible, dreadful sight, clad in black shroud, murderously, murderously glaring, having huge claws? Come, ye attendants, light me a lamp, and bring me dew from the rivers in pitchers, and warm some water, that I may wash⁵ away the divine dream. Ho, thou marine deity! there we have it! Ho, ye fellow-inmates, behold these portents! Glyce has carried away my cock and is gone. O ye moun-

¹ From the *Hypsipela* of Euripides.

² In the metrical sense.

³ The lines which follow are a burlesque of the monodies in the *Hecuba*, (see vs. 68 of that play,) and of the *Iph. Taur.* 151.

"O dreary shades of night!

What phantoms of affright

Have scared my troubled sense

With saucer-eyes immense;

And huge horrific paws

With bloody claws!

Ye maidens, haste, and bring

From the fair spring,

A bucket of fresh water, whose clear stream

May purify me from this dreadful dream.

But oh! my dream is out!

Ye maidens, search about!

O mighty powers of mercy, can it be,

That Glyke, Glyke, she,

My friend and civil neighbour heretofore,

Has robbed my hen-roost of its feathered store?" *Frere.*

⁴ Eur. Hec. 70, ὦ πότνια χθών, μελανοπτερύγων μάτερ δαίμων. Cf. Æsch. Eum. 394.

⁵ The custom of expiating dreams by ablution is mentioned in the *Persæ* of Æschylus, vs. 205, where Atossa, after relating a terrific vision, proceeds,—

tain-born¹ nymphs! O Mania,² seize her. But³ I, unhappy woman, chanced to be intent on my labours, wh-wh-wh-wh-wh-whirling with my hands a spindle full of flax, making a clue, that I might take it to market early in the morning and sell it. But he flew up, flew up⁴ to heaven with the very light extremities⁵ of his wings; and left behind to me woes, woes; and tears, tears from mine eyes I shed, I shed, unhappy woman. Come, O ye Cretans,⁶ children of Ida, take your bows and succour me, and put your limbs in motion, encircling⁷ the house. And at the same time let the maid Dictynna, beautiful Diana,⁸ with her bitch-puppies go through the house on every side. And do thou, Hecate,⁹ daughter of

Ἐπεὶ δ' ἀνίστην καὶ χεροῖν καλλιρρόου

Ἐψαυσα πηγῆς ξὺν θυπόλῳ χειρί.

So also Circe in Apollonius Rhodius, iv. 670. Persius, Sat. ii. 16,

"Et noctem flumine purgat."

¹ From the *Xanthia* of Euripides, according to Asclepiades.

² See note on Thesm. 728.

³ "With the dawn I was beginning
Spinning, spinning, spinning, spinning,
Unconscious of the meditated crime;
Meaning to sell my yarn at market-time.
Now tears alone are left me,
My neighbour hath bereft me
Of all—of all—of all—all but a tear!
Since he, my faithful trusty Chanticleer,
Is flown—is flown! is gone—is gone?
But, O ye nymphs of sacred Ida, bring
Torches and bows, with arrows on the string;
And search around
All the suspected ground." *Frere.*

⁴ For instances of these repetitions, see the *Helen* of Euripides, vs. 195, 203; *Iph. Taur.* 138. Mitchell adds *Orest.* 1367, 1375, 1379, 1387, 1392, 1413, 1414, 1425, 1426, 1454, 1457, 1465, 1473, 1488, 1513.

⁵ Eur. Bacch. 1205, λευκοπήχισιν χειρῶν ἀκμαῖσι. Soph. Rex. 1034, ποδοῖν ἀκμαί.

⁶ This and the following verse are quotations from the *Cretans* of Euripides.

⁷ *Æsch.* Theb. 114, Ἀργεῖοι γὰρ πόλισμα Κάδμου κυκλοῦνται.

⁸ "And thou, fair huntress of the sky,
Deign to attend, descending from on high;
While Hecate with her tremendous torch,
Even from the topmost garret to the porch,
Explores the premises with search exact,
To find the thief and ascertain the fact." *Frere.*

⁹ On old coins Hecate is represented with torches.

Jove, holding up lamps with double lights with very rapid hands, light me along to Glyce's, that I may enter and search after the theft."

BAC. Have done now with your melodies.

ÆSCH. I too have had enough. For I wish to bring him to the scales, which alone will try our poetry; for they will test the weight of our expressions.

BAC. Come hither then, if I *must* do this,¹ vend the art of poets like cheese.² [*A huge pair of scales is brought on the stage.*]

CHOR. The clever *poets* are painstaking. For this, again, is another novel prodigy, full of strangeness, which no³ other person would have thought of! By the deity,⁴ I would not have believed it, if even any one of the common⁵ people had told me, but would have thought he was trifling therein.

BAC. Come then, stand by near the scale.⁶

ÆSCH. AND EUR. Very well.

BAC. And take hold and each of you recite your sentence, and do not let go till I cry "cuckoo" to you.⁷

ÆSCH. AND EUR. We are keeping hold.

BAC. Now recite your verse into the scales.

EUR. "Would that⁸ the hull of the Argo had not flown through."

¹ Plato, *Gorgias*, § 102, ἡ τοῦτο μὲν οὐδὲν δεῖ, αὐτὸν ἑαυτοῦ ἀρχειν. For this use of the demonstrative, see notes on *Thesm.* 520; *Nub.* 380. For *kai*, see note on *Lys.* 171.

² Or, rather, *to appraise like a petit maître*. As similar instances of this quaintness of expression, we may compare *Equit.* 289, κυνοκρήσω σου τὸ νῶτον. *Pax*, 747, ἐδενδροτόμησε τὸ νῶτον. *Ran.* 798, μισαγωγῆσουσι τὴν τραγωδίαν. *Empedocles*, vs. 286, ὥσοκεῖ μακρὰ δένδρεα. *Eupolis* (ap. Bekk. *Anecd.* i. p. 84), βουκολεῖσθαι αἶγας.

³ For this remarkable construction, cf. *Lys.* 259; *Thuc.* viii. 96; Plato, *Apol.* p. 38. D. In the present passage it looks very like a *Latinism*. See Krüger, *Gr. Gr.* § 54, 14, obs. 2, and § 51, 17, obs. 7, and note on vs. 1456.

⁴ For this elliptical expression, see Kün, *Greg. Cor.* p. 150. Bernhardt, *W. S.* p. 192.

⁵ Mitchell cites Plato, *Cratyl.* p. 390, D.; *Theæt.* p. 171, G.; *Demosth.* p. 1370, 5; *Soph. Rex*, 393.

⁶ In the *Peace*, vs. 1248, πλάστιγξ is used for the platter with which the game *Cottabus* was played. In the *Choephoræ*, 287, it occurs as a scourge; and in the *Rhesus* of Euripides, 303, as part of a horse's trappings.

⁷ Und lasst sie nicht, bis dass Ich "kukuk" rufe, los." *Droysen*.

⁸ Opening of the *Medea*. For ὦφελεν, see note on *Nub.* 41. For σκύρος, see Blomf. *gl. Pers.* 425.

ÆSCH. 'O river¹ Sperchius, and ye cattle-feeding pastures."

BAC. "Cuckoo!" let go! Why, this man's side² sinks far lower.

EUR. Why, what ever is the reason?

BAC. Because he put in a river,³ having like a wool-dealer made his verse wet as *they do* their fleeces; while the verse which you put in was furnished with wings.

EUR. Come, let him recite another and weigh it against mine.

BAC. Then take hold again.

ÆSCH. AND EUR. See there!

BAC. Recite!

EUR. "There is no other temple of Persuasion,⁴ save speech."—

ÆSCH. "For⁵ Death alone of the gods loves not gifts."

BAC. Let go! let go! Why, this man's side declines again; for he put in Death, the weightiest of evils.

EUR. And I Persuasion,⁶ a verse most admirably expressed.

BAC. But Persuasion is a light thing, and has no sense. Come, search again for some other of your heavy ones, which shall draw down *the scale* for you, a mighty and huge one.

EUR. Come, where then have I such a one? where?

¹ From the *Philoctetes* of Æschylus. To the Sperchius, the "king of streams" in his father's land, Achilles offered his hair on the death of Patroclus. Homer, *Il.* xxiii. vs. 144.

² "Viel tiefer sinkt des Aischylos Seite." *Droysen.*

³ "He slipped in a river, like the wool-jobbers,
To moisten his metre—but your line was light,
A thing with wings—ready to fly away." *Frere.*

Young readers would do well to remember that τοῦπος ἐπιτερώμενον is not τὸ ἐπιτερώμενον ἔπος. See vs. 1419, *infra*. Equit. 1106. Pax, 220, 1032. Eccles. 227, 721, 782. Schäfer on Theoc. xxvii. 37, and on Soph. Ajax, 573, and on Greg. Cor. p. 877. Krüger on Xenoph. Anab. i. 9, 18. Donaldson, *New Crat.* p. 382. So in Eur. Hippol. 681, we must read Ζεὺς σε γεννήτωρ ἴμος. Cf. Bast, Greg. Cor. p. 170. Donaldson, *Complete Greek Grammar*, § 404.

⁴ From the *Antigone* of Euripides. Pitho (worshipped under the name Suada, or Suadela, at Rome) was fabled to be the offspring of Venus and Mercury. Her symbols were a thunderbolt, chains of flowers, and the caduceus of her father.

⁵ From the *Niobe* of Æschylus.

⁶ "But I put in Persuasion finely expressed.
In the best terms." *Frere.*

BAC. I'll tell you: "Achilles has thrown¹ quatre-deux." Recite! for this is your last weighing.

EUR. "And in² his right hand he grasped a club heavy with iron."

ÆSCH. "For³ chariot upon chariot, and corpse upon corpse."

BAC. He has foiled you again, even now.

EUR. In what way?

BAC. He put in two chariots and two corpses, which not even a hundred Egyptians⁴ could lift.

ÆSCH. And now let him no longer *dispute* with me word by word; but let him get into the scales and sit down, himself, his children, his wife, and Cephisophon, having taken his books⁵ with him, while I will merely recite two verses of mine.

¹ Brunck observes that this is intended to ridicule the *Telephus* of Euripides, in which the principal characters are introduced playing at dice. "This line was ridiculed by Eupolis." *Frere*.

² From Euripides' *Meleager*.

³ From the *Glaucus Potmensis* of Æschylus, to which Brunck sub-joins this line,—

ἵπποι δ' ἴφ' ἵπποις ἦσαν ἰμπεφυρμένοι.

⁴ Herodotus mentions the hard labour to which the Egyptians were compelled in building their pyramids. Cf. Aves, 1133. The optative in a relative clause requires the particle *άν*, in order to express *potentiality*. Cf. Krüger, Gr. Gr. § 54, 14, obs. 2, and vss. 906, 1377. Aves, 45, 163. On the contrary, when the relative in the sense of *soever* is construed with an optative, the particle *άν* is regularly omitted. See Harper, Powers of the Greek Tenses, p. 106. I have said "regularly;" because I have met indubitable instances of *άν* being used, even in *this* case. Inscriptio Teia (ap. Chishul. Antiq. Asiat. p. 98), ὅς *άν* ἡ κιχαλλεύοι ἡ κιχαλλας ὑποδέχοιτο ὁπολλυσεθαι αὐτὸν καὶ γένος τὸ ἐκείνου. Thuc. viii. 54, ἐψηφίσαντο πλεύσαντα τὸν Πεισάνδρον πράσσειν ὅπῃ *άν* αὐτοῖς δοκοίη ἀρίστα. Ibid. 68, κράτιστος γινόμενος *ἂ* *άν* γνοίη εἰπεῖν. Add Xenoph. Anab. i. 3, 17; i. 5, 9; ii. 5, 11; iii. 2, 12; vii. 2, 6, and the passages cited by Bornemann on Xenoph. Anab. ii. 4, 26. In all these examples the particle refers the mind to a protasis with *εἰ* and an optative, which may be supplied from the context. See Krüger, Gr. Gr. § 54, 15, obs. 4, and Schömann on Isaüs, p. 306. Elmsley (Ed. Rev. No. xvii. p. 238) has written inaccurately on this subject.

⁵ "Athenæus (i. p. 3, A.), or his abridger, speaking of the books possessed by Larensius, observes, that as a collector, he surpassed those most admired for their collections, as Polycrates of Samos, Pisistratus of Athens, Euclid, Nicocrates of Cyprus; moreover, the kings of Pergamus, Euripides the poet, Aristotle the philosopher," &c. *Mitchell*.

BAC. The men are friends of mine;¹ and I will not decide between them. For I will not become hostile to either of them; for the one² I consider clever, the other I am delighted with.

PLUTO. Then will you accomplish none of those things, for the sake of which you came?

BAC. But if I decide?

PLUT. You shall take one of the two, whichever you prefer, and depart, that you may not come in vain.

BAC. May you be prosperous! Come, hear this from me: I came down for a poet.³

EUR. On what account?

BAC. In order that the city may be saved and hold its choruses. Whichever therefore of you shall give some good advice to the state, him I purpose to take. In the first place, then, what opinion do you each entertain respecting Alcibiades?⁴ For the state has difficult labour-pains.

EUR. But what opinion does it entertain respecting him?

BAC. What?⁵ It longs for, yet detests him,⁶ while it wishes to have him. But tell me what you think of him.

¹ "Well, they're both friends of mine—I shan't decide
To get myself ill-will from either party;
One of them seems extraordinary clever,
And the other suits my taste particularly." *Frere.*

"*Amici sunt isti.*" *Brunck.* To imagine that *οἱ ἄνδρες φίλοι* could be an address, may be excused in those who could translate τὸ ἔπος ἐπιπερωμένον (vs. 1388) a winged word.

² "Bacchus expresses the judgment of the connoisseurs, and of the great mass of the people. The former praised Æschylus, the latter preferred Euripides." *Welcker.*

³ See Krüger, *Gr. Gr.* § 68, 42, obs. 2.

⁴ It appears that this was after the retreat of Alcibiades to the Thersoneus, on the unfortunate issue of the battle fought by his lieutenant, Antiochus, against Lysander. See Xenoph. *Hell.* i. 6, 16.

⁵ It is very evident that the second *τίνα* ought to be given to Euripides, in conformity with a well-known idiom. See note on *Thesm.* 772. Otherwise it will be an inaccuracy of the kind noticed in the note on *Aves*, 1234. Since writing the above, I have seen my view fully confirmed by Bernhardt, *W. S.* p. 443.

⁶ "Imitated from a verse in the *Φαυροί* of Ion, the Tragedian, in which Helen is reported to have said to Ulysses, *σιγῇ μὲν, ἰχθαίονα δέ, βούλεται γέ μῆν.*" *Mitchell.* Shakspeare, *O'hello*, act iii. sc. 3,

"Who dotes, yet doubts; suspects, yet fondly loves."

See *Class. Mus.* No. xlv. p. 242.

EUR. I hate a citizen, who shall show himself slow to benefit his country, but quick to greatly injure it; and *I hate* one who is full of resources for himself, but without resources for the state.

BAC. O Neptune, excellent! But [*to Æschylus*] what opinion do you hold?

ÆSCH. One must not rear a lion's whelp¹ within the city: above all not rear a lion in the city; but if one rear it, *one must* submit to its ways.

BAC. By Jupiter the Preserver, I am in doubt;² for the one has spoken cleverly, the other clearly.³ But do each of you⁴ deliver one opinion more about the state, what means of safety you have.

EUR. If any one were to wing Cleocritus⁵ with Cinesias,

¹ It is worthy of note, that this sentiment is expressed by Euripides plainly, in his *Troades*, 718, respecting Astyanax, and under the same allegory in the *Heraclidae*, 1005, where Eurystheus speaks to Alemena of putting to death her grand-children. See Sövern, "Clouds," p. 61—75. According to him, the first line is a quotation from the *Ἀῆμοι* of Eupolis. He compares Æsch. *Agam.* 725, ed. Schütz.

² Eurip. *Erechth.* Fr. xii., αἰδοῦς δυσκρίτως ἔχω πέρι.

³ There is the same jingle in the original.

⁴ "So sagt mir also eure Meinung jeder noch

In Betreff des Staates, wenn ihr zum Heil ihm eine habt."

Droysen.

⁵ Cleocritus was a herald by profession. He is ridiculed in the *Aves*, 876. He appears afterwards as joined with Thrasybulus in the short civil war of the Piræus. Cleocritus was celebrated for his immense size, Cinesias for his extreme slenderness, (vs. 153, *supra*. *Aves*, 1377. *Eccles.* 330. Fr. 198,) and the poet means to hint that this would be a good way of getting rid of them both.

"Beflügelte wer den Kleokritos mit Kinesias,

Und hob' ein Windhauch über Meeres Gebreit ihn hin."

Droysen.

Vss. 1457—1441, were obelized by the Alexandrine critics. In Dindorf's edition, they are bracketed as doubtful. For the *nominative absolute* in vs. 1437, see Krüger, *Gr. Gr.* § 56, 9, obs. 3 and 4; § 45, 2, obs. 2 and 3, and cf. *Plut.* 277. *Ach.* 1182. *Pax*, 932, 1242, 1243. *Vesp.* 1288. *Fragm.* 509. *Eur. Phœn.* 294. *Bernhardy*, *W. S.* p. 68, and 479. *Kon. Greg. Cor.* p. 87. *Elmsley*, *Soph. Rex*, 60. *Blomf. Gloss. Pers.* 127. *Gloss. Choeph.* 513. *Mus Crit.* i. p. 213; ii. p. 292. "Accusatives absolute of participles are utterly without foundation, and ought to be banished from Greek educational books. See the very uncritical citations of *Hemsterhuis l. c.*, and of *Elmsley ad Eur. Iph. T.* 930, p. 299." *Bernhardy.*

and the winds were to bear them over the plain¹ of the sea—

BAC. 'Twould look ridiculous: but what is the meaning of it?

EUR. If they were in a sea-fight, and then with vinegar cruets were to sprinkle *vinegar* in the enemy's eyes—[*Bacchus turns angrily away.*] I know, and am willing to speak.

BAC. Say on.

EUR. When we consider trustworthy what is now distrusted, and what is trusted, unworthy of trust—

BAC. How? I do² not understand you. Speak somehow less learnedly and more clearly.

EUR. If we were to distrust those citizens whom we now trust, and employ those whom we do not employ,³ we might be saved. If we are now unsuccessful in these measures, how should we not be saved by doing the contrary?

BAC. Bravo, O Palamedes!⁴ O most clever intellect! Did you invent this yourself, or did Cephisophon?⁵

EUR. I only: but Cephisophon the vinegar-cruets.

BAC. (*to Æschylus*). What then do you say?

ÆSCH. Now tell me first about the city, what kind of persons it employs:⁶ is it the good?

BAC. By no means.⁷ It hates them most abominably.

ÆSCH. And does it take pleasure in the bad?

¹ Eur. Palam. Fragm. ii., *ποντίας ὑπὲρ πλακός*. Cf. Elect. 1349. Pind. Pyth. i. 24.

² "Wie? Ich versteh' es nicht!

Sprich etwas ungelehrter und verständlicher!" Droysen.

Cf. Eur. Iph. A. 503. Hippol. 1000. Rhes. 859, and vs. 1455, *infra*.

⁴ The name of one of Euripides' tragedies. See notes on Thesm. 770, 848. It is here used as synonymous with *trickster*. Athenæus, i. p. 17, has quoted this line of Eupolis:

Παλαμηδικόν γε τοῦτο τοῦ ξένημα καὶ σοφόν.

⁵ "It is well known that Euripides, in the details and execution of his pieces, availed himself of the assistance of a learned servant, Cephisophon; and he perhaps also consulted with him respecting his plots." Schlegel.

⁶ See notes on Nub. 1148. Eccles. 1126.

⁷ "Like the French *comment*; a civil interrogative, instead of a positive negative. Cf. Eccles. 976. Eur. Alc. 95. Androm. 84. Elect. 661." Mitchell. See Valck. Phœn. 1614. Wolf, Dem. Lept. p. 238. Classical Museum, No. xxv. p. 243, and add Eccles. 389. Vesp. 1145.

BAC. It certainly does not; but employs them of necessity.

ÆSCH. How¹ then could one save such a city, which neither cloak nor goat-skin fits?

BAC. Devise *something*. by Jupiter! if *possibly* it may emerge again.²

ÆSCH. I will speak there;³ but here I am not willing.

BAC. Nay, don't⁴ say so; but send up your good counsel from here.

ÆSCH. When they consider the land⁵ of their enemies to be theirs, and theirs their enemies', and their navy as their revenue, and their revenue as poverty.⁶

BAC. Good, but the judge⁷ swallows them alone.

PLU. (to *Bacchus*). Decide!⁸

BAC. This shall be your judgment; for I will choose him whom my soul desires.

EUR. Being mindful, then, of the gods by whom you swore, that you would assuredly take me away homewards, choose your friends.

BAC. "My⁹ tongue has sworn," but I shall choose Æschylus.

¹ "The judgment which Æschylus pronounces on the city itself, by which a city, which hates the honest citizens, and yet does not give itself up altogether to the bad, is declared to have no chance of being saved, must, from the evident connexion of the thought with line 1425, be referred to Alcibiades alone." *Süvern*.

² For this tentative use of the hypothetical clause, see Krüger Gr. Gr. § 65, i. obs. 10. Hermann, Vig. n. 312. Cf. vs. 175, *supra*.

³ i. e. in the world above. See vs. 82.

⁴ See Krüger, Gr. Gr. § 62, 3, obs. 12.

⁵ See Thucyd. i. 143, ii. 62.

⁶ "When they the enemy's country shall invade,
And leave their own for the enemy to ravage;
When they shall think their ships their best resources,
Their present revenues destructive." *Dunster*.

⁷ "That's well—but juries eat up every thing,
And we shall lose our supper, if we stay." *Frere*.

• The pay of the 6000 jurymen annually sworn in eats away so much of the revenue, that nothing is left for the navy." *Droysen*. Frere sees in it a double allusion; to the jurymen, and to the hurry of the actors and theatrical judges to get to the *supper*, which concluded the business of the day. Cf. Eccles. 1178. For this use of the neuter plural, see Bernhardt, W. S. p. 282.

⁸ See note on vs. 437.

⁹ Euripides' sophistry is here retorted on himself. See vs. 191, and Thesm. 275.

EUR. What have you done, O most abominable¹ of men? *

BAC. I? I have adjudged Æschylus to be conqueror. For why not?

EUR. Do you look me in the face, after you have done a most shameful deed to me?

BAC. "Why shameful,² if the spectators do not think so?"

EUR. Wretch! will you allow me to be dead then?

BAC. "Who knows³ but to live is to die, and to breathe, to feast, and to sleep, a sheep-skin."

PLU. Go⁴ ye then within, Bacchus.

BAC. Why so?

PLU. That I may entertain you two, before you sail away.

BAC. You say well, by Jove; for I am not displeased with the matter. [*Exeunt Pluto, Bacchus, Æschylus, and Euripides.*]

CHO. Happy is the man who possesses perfect knowledge. And we may learn this by many instances. For this man, having been adjudged⁵ to be wise, will depart home again, to the advantage of his citizens,⁶ and to the advantage of his own relations and friends, by reason of his being intelligent.⁷ 'Tis well then not to sit by Socrates⁸ and chatter, having re-

¹ He forgets he is speaking to a god. So, Aves, 1638, Hercules addresses Neptune thus;

᾽Ω δαιμόνι' ἀνθρώπων Πόσιδον.

² A parody on a line in the *Æolus* of Euripides; Brunck mentions a repartee of the courtesan Lais to the Tragedian, in which she twits him with the same line. See Athen. xiii. p. 582, C.

"Who knows but life is death,

Breathing is supping, sleeping but a fleece?" *Wheecheright.*

Cf. vs. 1082. It is a parody on a notable line in the *Phrixus* of Euripides, which he has repeated in his *Hippolytus*, vs. 191, and in his *Polydus*.

⁴ Cf. Lys. 1166. Vesp. 975. Soph. Colon. 1102, 1104. Dorville, Char. p. 358. Bernhardt, W. S. p. 72. Schneidewin on Soph. Aj. 344. Terence, Adelph. act iv. sc. 4, vs. 27.

⁵ Cf. Aves, 1585.

⁶ Cf. Plut. 868.

⁷ See this construction illustrated ap. Classical Museum, No. xxv. p. 230.

⁸ Speaking of his power of language, Mr. Mitchell says, "That a person possessed of so powerful a weapon should sometimes have been a little too much delighted with the use of it, is no subject of wonder." And again, "Much was affirmed by him, and little proved: both sides of the question were alternately taken, and the

jected music, and having neglected the most important parts of the tragic art. But to idly waste one's time on grand¹ words and petty quibbles, is the part of a madman. [*Re-enter Pluto, Bacchus, and Æschylus.*]

PLU. Come now, Æschylus, depart joyfully, and save our city by good advice, and instruct the senseless, for they are numerous; and take and give this [*offering a halter*] to Cleophon, and this [*offering a bowl of hemlock*] to the financiers Myrmex and Nicomachus² together, and this [*offering a scourge*] to Archenomus; and bid them come hither quickly to me, and not delay. And if they do not come quickly, by Apollo, I will brand them, and bind them hand and foot, as I quickly despatch them under the earth along with Adimantus the son of Leucolophus.³

ÆSCH. I will do so; and do you give my seat to Sophocles to keep and preserve for me, if perchance I should ever return hither. For him I judge to be next in genius. But mind that the rascal, and liar, and buffoon, never sit upon my seat, even against his will.

PLU. (*to the Chorus*). Therefore do you light for him the sacred torches, and at the same time escort him, celebrating him with his own⁴ melodies and songs.

CHO. Ye deities beneath the earth, in the first place⁵ give a good journey to the poet departing and hastening to the

result left upon his hearers' minds was that he himself was in doubt, and only excited doubts in others," p. 100.

¹ Cf. Vesp. 1174. Soph. Aj. 1107. Eur. Hipp. 961.

² Nicomachus was a scribe, against whom Lysias spoke. He had been employed shortly after the overthrow of the Four Hundred in the Revision of the Laws of Solon. Of Myrmex and Archenomus nothing is known.

³ The real name of his father was Leucolophides, which Aristophanes jestingly changes to Leucolophus, i. e. *White crest*. Eupolis, in his *Πόλας*, says of him,

ἐκ ἀργαλείου δῆτ' ἐστὶ πάσχειν τοῦτ' ἐμὲ
τὸν Λευκολοφίδου παῖδα.

He was one of the generals at the battle of Ægos Potami, but was saved from the death inflicted on the rest of the prisoners. See Xenoph. Hell. i. 4, 21.

⁴ For this singular construction of the pronoun see Bernhardy, W. S. p. 277.

⁵ This is partly from the *Glaucus Potniensis*, partly from the *Æumenides*, vs. 1010.

light, and to the city good thoughts of great blessings: for so we may cease altogether from great griefs and dreadful conflicts in arms. But let Cleophon¹ fight, and any other of these that pleases, in his native land. [*Exeunt omnes.*]¹

¹ See note on vs. 678, *supra*. Here allusion is made to his being a *foreigner*, and to his having caused the people to reject the offers of peace made by the Spartans after the battle of Arginusæ, when they proposed to evacuate Deceleia.

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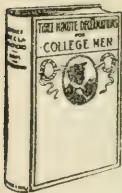
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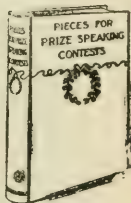
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